

THE *Carthagen*
VOYAGE
of the
Wandering K N I G H T.

SHEWING
The whole Course of *Man's Life*,
how apt he is to follow *Vanity*,
and how hard it is for him to
attain to VERTUE.

Devised by *John Carthagen*, a French
man : and Translated out of *French* into
English, by *W. G. of Southampton*
Merchant.

A Work worthy the Reading :

A N D
Dedicated to the Right Worshipfull
Sir Francis Drake, Knight.

L O N D O N,
Printed by *John Cadwell*, for *Andrew Crooke* at
the Signe of the Green-Dragon in *S. Paul's*
Church-yard. 1661.

THE VOYAGE

of the

Ship

The "H.M.S. Challenger"

in the

Atlantic Ocean

in 1873

Under the Command of

Commodore George B. Goode

and

Lieutenant Z. Tanner



and

Commander

John P. Smith

and

Lieutenant

John P. Smith

and

John P. Smith

To the Right Worshipful Sir *Francis Drake*,
Knight: happy success in all his At-
tempts, and due Reward for
the same.

THE common course of mans life (most ventrous
and no less Worshipful Knight) and their daily
dealings, doe manifestly declare how variable
they be, how wandring, how wavering, how un-
certain and unconstant; if Fortune, or rather
God (to speak Christian-like) by blessing them
as abundantly, so extraordinarily, and raising them, *tantum*
è pulvere & luto, advance them to promotion. And no marvel
though this be incident to the manners of men, seeing that
Nature her self in this point offendeth. For what is he, unless
he be mortified, that is not naturally of an aspiring minde?
Imitating herein the property of the Ivie, which never ceaseth
climbing by degrees, *Donec ipsam summitatem attigerit*, till it
be come to the very top. This fault being general, and hate-
ful in the judgement, specially of the wise, might seem so much
the more tollerable, if that men placed in preheminance, and
sitting like Hills over-looking the Valleys below, with their
high calling and stately authority, had agreeable hearts. But
some notwithstanding their state be singular, and indeed such
as that they may sit down, take their ease, and say, *Hic ter-*
minus esto, do carry so base a mind, as that if I should compare
them to *Æsops* Cock, preferring a Barley Corn before a pre-
cious Pearl, I should not do amiss. There is none but by dili-
gent observation may see this to be undoubted truth.

In the taxing of which English and Out-landish fault, (for
it is as common as the World is wide) I should shew my self no
cunning Archer, to over-shoot the mark of your deserved com-

The Epistle Dedicatory.

mendation: For although you have had Fortune holding the Eason whilst you washed your hands, and cast the best chance of the Dice: yet for all that, such is your contentment, you hoyst not up the lofty sail of self-love, to swell with the wind of vain-glory, as vinting of any exploit which you have achieved, *Per tot Cyclopia saxa, per mundi scopulos, Scyllam, vastamque Charibdim*: But as you went out; so are you come home, familiar with your friends, courteous to your acquaintance, remembering all, forgetting none, still of one mind, will, and affection, the prosperous event of your dangerous Voyage notwithstanding.

Some one having passed a Sea of six dayes sayling, or lesse, (if lesse might be supposed) is so far in love with himself, and so indiscreetly doteth over his own doings, at his return; that he maketh his Travel ordinary Table-talk, aggravating the matter so monstrously, as if he had endured the very Labours of old *Hercules*. Another, *Et terris jactatus & alto*, having seen the mighty Works of the Lord, and his Wonders in the Deep, and as it were measured with a pair of Compasses, (be it spoken without offence) the globe of the World, *post multa discrimina rerum*, arriving to his native Soil, marvellously blessed from above, yet discovereth not the multitude of dangers, or rather death, wherewith he hath encountred. Which of these judge you, deserveth the Trumpets plausible sound.

I cannot therefore sufficiently wonder at the equality of your Worships mind; which notwithstanding so many tempests of perturbations, and sharp surges of inward motions, continueth calm. And it doth me not a little good, first, to see you so fortunate; secondly, though that were enough to make you insolent and disdainful, the credit which you have gotten deserving (no doubt) even with the very best, that yet you contemn not the company, the acquaintance, the familiarity, and conference, even of such as by many degrees are your inferiours.

This among other considerations of your courteous disposition and friendly nature (being a mirror in a Gentleman in this our proud arrogant Age) like a right Load-stone, drew me, an Iron lump, having in my hands a notable Work, entitled,

The Epistle Dedicatory.

tuled, *The Voyage of the Wandring Knight*, to over-run the same, according to my superficial skill, and slender knowledge, to polish and burnish it, to restore and make it perfect, in some such limbs, whereon it seemed to halt, that it might with so much the more grace *Proripere in publicum, & in hominum manus involare*, for their large delight, and indeed to procure the printing and publishing thereof, that well-disposed people might thereby reap some benefit.

Which Work so perfected and brought into a reasonable good form, as my little learning and less leisure gave me leave, I am bold upon request of the Translator, being absent, to make Dedicatory unto your Worship, and have added this Epistle of mine own, as a testimony of the unfained affection and hearty good will which I bear you (without presumption be it spoken) not doubting how it shall be received, seeing the former presentation thereof was so well liked. Beseeching God to bless you, and the good Lady your Wife, and all yours, one with another, to prosper your proceedings, to further all your affairs: and that as hitherto you have had *Vertue* your fore-runner, and *Fortune* your follower, so you may have them still, even to your lives end: *Ut magis atque magis tua gloria crescat*: and that after you have sayled even to the very Straits of Death, which no mortal man can avoid, you may arrive in the Port of peace, I mean *Abrahams Bosom*, even the Kingdom of Heaven, the appointed Haven for all the true Christian Navigatours.

Your Worship's most humble, to command,

N. R.

The

The Contents of the first part of the Voyage
of the Wandering Knight.

- T**He Wandering Knight declareth his intent and foolish Enter-
prise, wishing and supposing in this World to find true Fe-
licity. Chap. 1.
- The Wandering Knight declareth unto Dame Folly, his Governesse,
what is his intent. chap. 2.
- Folly, and Evil will, provide the Knight Apparel, Armour, and
Horse. chap. 3.
- Folly apparelleth and armeth the Wandering Knight. chap. 4.
- Folly upon the way sheweth the Knight many of her antient proce-
dings, and how many great and notable Personages she had go-
verned. chap. 5.
- The Wandering Knight finding two wayes, and doubtful whether of
them to take, there chanced to come to him Vertue and Volup-
tuousnesse, either of them offering to conduct and guide the Wan-
dring Knight on the way. chap. 6.
- The Wandering Knight by the counsel of Folly, left Lady Vertue,
and followed Voluptuousnesse, which led him to the Palace of
worldly Felicity. chap. 7.
- How the Wandering Knight was received and welcomed to the Pa-
lace of worldly Felicity. chap. 8.
- Voluptuousnesse sheweth the Wandering Knight some part of the Pa-
lace, and after brought him to Dinner. chap. 9.
- Dinner being done, Voluptuousnesse sheweth the Wandering Knight
the rest of the Palace of worldly Felicity, with the superscription
of the Towers thereof, and by the Author is declared the evil
fruit of certain notorious sins. chap. 10.
- The situation or standing of the Palace of worldly Felicity. chap. 11.

THE TABLE

The Author declareth how the Wandring Knights, and such like voluptuous livers in the World, transgress the Commandements of Almighty God. chap. 12.

The Knight going for to recreate himself, and to view the Warrens and Forrests, which were about the Palace of Worldly Felicity, anon he saw it sink suddenly into the Earth, and perceived himself in the mire up to the Saddle skirts. chap. 13.

The Author cryeth out bitterly against Worldlings, and their Felicity. chap. 14.

The Second part of the Voyage of the Wandring Knight.

Gods Grace draweth the Knight out of the filth of sin, wherein he stuck fast. chap. 1.

Gods grace sheweth Hell unto the Knight, with all the Voluptuous company that he saw in the Palace of Worldly Felicity. chap. 2.

The Knight declareth how he entred into the School of Repentance, and of his entertainment there. chap. 3.

How true Repentance begins in us, and how the Knights Conscience accused him, with the pains he had deserved. chap. 4.

By the Commandement of Gods Grace, Remembrance read to him the goodness of God, with the promises made to the repentant Sinner. chap. 5.

A Sermon which Understanding, the good Hermit, made unto the Knight upon the History of Mary Magdalen. chap. 6.

The Knight having received the holy Communion, heard the Sermon, and Dinner ended, mounted into a Chariot of Triumph, and was by Gods Grace carryed to the Palace of Vertue. chap. 7.

The third part of the Voyage of the Wandring Knight.

THe Knight declareth the great good, solace and pleasure which he found in the Palace of Lady Vertue. chap. 1.

The description of Vertue. chap. 2.

The description of Faith, and how we ought to believe in God for our Salvation. chap. 3.

The

THE TABLE.

<i>The description of Hope, and how we ought to hope in Almighty God.</i>	chap. 4.
<i>The description of Love and Charity, and how we ought to love God, and our Neighbour.</i>	chap. 5.
<i>The effects and praises of Love and charity.</i>	chap. 6.
<i>The description of the four moral Vertues, Prudence, Justice, Fortitude, and Temperance.</i>	chap. 7.
<i>How Faith from the top of the Tower sheweth unto the Knight the City of Heaven.</i>	chap. 8.
<i>The desires that the Knight had to come to Heaven, and how Gods Grace brought perseverance.</i>	chap. 9.
<i>Good Understanding sheweth the Knight how to keep perseverance alwayes with him.</i>	chap 10.
<i>The Protestation that good Understanding taught the Knight to make every day to avoid temptation, that he ought to humble himself before God, and what he should ask in his prayers.</i>	chap. 11.
<i>The Authors Peroration or Conclusion, to the devout Readers or Hearers.</i>	chap. 12.

THE

THE
V O Y A G E
O F
The Wandering Knight.

The First Parr.

C H A P. I.

The Wandering Knight declareth his intent and foolish Enterprife, fupposing in this World to find true Felicity.

MAny Historiographers, both Poets and Orators, as well Prophane as Divine, have by Writing notified others persons with their Voyages and Adventures. First, Justin and Diodore, of Sicilie, have made mention of the Argonautes Voyage by Sea: that is to say, of Jason and his Allies, Castor, Pollux, Hercules, and other Peers, to the Ile of Cholcos, to winne the Golden Fleece, which a great Dragon kept. Also Homer, a Greeke Poet, writ in Verse the wandering and Sea Voyage of Ulysses and his Companions, at their return from the Trojan Wars. After him Virgil, a most eloquent Latine Poet, set down in Verse the Voyage of Eneas into Italy, with his fortunes, after the subberfion of Troy.

Now if we come to the sacred Histories, we shall find, first, how Moses wrote of the Children of Israel their going out of Egypt into the Land of Promise, and of the two and forty Passions that they made in the Deserts, for the space of forty years. And how the four Evangelists likewise most faithfully

The first part of the Voyage

habe written of the holy peregrination of the Blessed Son of God our Lord and Saviour Jesus Christ, who took upon him our fraile and humane nature. The self same Saviour hath set down the Parable of the voluptuous Uoyage of the prodigall Child, and his returne. S. Luke here notably and sincerely hath delibered, in writing, the painful and holy perigrination of that great vessel of Election Saint Paul, together with the great trabel he took to preach the Gospel, and the Faith of Jesus Christ, to all the Gentiles.

And now (by Gods grace) I mean to declare mine own Uoyage and Adventures, much like to that of the Prodigall Child, who left his Fathers house, and ranged into strange Countries, wasting all his goods, living licentiously: but after he knew his lewdnesse, he returned back to his Father, of whom he was very lovingly received. So I by great Folly counsell'd, in absenting my self farre away (not only in body, but also in mind) from God my Father and Creator, have wasted and consumed all the goods which the same my God and Father had bountifullly bestowed upon me, in following hain pleasures of this life. But in the End, I being inspired with Divine grace, acknowledged mine offences; and leaving the dark Region of Sin and banity, through the aid and conduction of Divine grace, am returned to mine Eternall Father, humbly requiring pardon and mercy: who of his unspeakable mercy hath lovingly received me. But how all this hath been done, I will declare unto you, praying you patiently to giue me the hearing, and attentively consider my talk, and well to note the whole, from the beginning to the End.

When I had passed in all Folly and Licentiousnesse three weekes of the years of mine age: that is to say, My infancy, Child age, and Youth, which make together one and twenty years, I entred into the age of a young man, which is the fourth week of my age, which is between two and twenty and four and twenty years. At fife and twenty I was minded to make a Uoyage, by my foolish industry to seek where in this world I might find true Felicity and Happinesse, which seemed to my foolish sense an easie matter, being Young, Strong, wild, Hardy, and Courageously disposed.

of the Wandering Knight

He thought in my mind, so live in the world without Felicity, was a life worse than Death. But alas, being plunged in deep darkness of Ignorance, I considered not that true Felicity was the Gift of God from above, and cannot be attained without his help.

Being robbed of Reason, I thought it might come easily of my self without the help of others: so that then I sought true Felicity, where she is not, was not, nor ever shall be: as in Riches, worldly Pleasure, Strength, Honour, and Delights of the flesh. But I was in so thinking as very a Fool as he, who hopeth with Angling-Lines to catch Fishes in the Air, or with Boulds to hunt the Hare in the Ocean Sea: were it not, think you, a great Folly so to think? Even the like is it to think that true Felicity is to be found here in this wretched world. And for so much as in perfect Felicity is comprehended all goodness, and that the world (as saith St. John) is addicted and given to all Evil, and Subject to hunger, thirst, heat, cold, diseases, calamities, pride, ambition, covetousness, and voluptuousness; it is evident that those which here be seeking, supposing here to find true Felicity are worse than Fools, and void of right Reason.

True Felicity is not without goodness and vertue, which cometh from God above: if it be so, why then is it not a more wicked and Presumptuous Opinion, to think that by a Man's own industry he is able to possess and enjoy the fair lot of true Felicity? Therefore they one that thinketh, in this world, he may come to perfect Felicity and true blessedness, shall find, in fine, as I found, for Felicity, Vanitie; for Good, Evil.

G A P.

The Wandering Knight declareth unto Dame Folly his Govenesse, what is his intent.

Istending to take my journey, I considered that it was necessary to use Counsell therein, knowing that whatsoever is done without advice cannot have good Success: as contra-

The first part of the Voyage

itselfe, a matter discreetly attempted is luckily ended. Then dwelt with me a Daniell which ruled my House, whose proper name was Folly, the only Enemy to Wisdome: For every thing that hateth the one, loveth the other. There is as much difference between them, as between white and black, hot and cold, moist and dry, light and darknes, God and the Devil: all which be contraries, and cannot be in one body together.

Wisdome governes the good: Folly the evill. Wisdome maketh the evill good, when they yeld themselves to be her Subjects: Folly maketh the good evill, when they place themselves under her Protection. Wisdome draggeth Men from Hell, and bringeth them to Heaven: Folly fetcheth Angels from Heaven to dwell in Hell.

I do not term that Wisdome, to know the seven Liberal Sciences, the qualities of the Stars and Planets; but I count him wise that hath the true knowledge of God. For, as saith Saint Cyrill, Wisdome is that true understanding, by the which the Sovereign good, namely God, is seen, known and loved, with a chaste love and pure Affection. Folly is very Ignorance, and false Worshipping of God. Wisdome maketh Fools wise, and Folly maketh wise Men Fools. Tell me, I pray you, can there be a greater Wisdome than to serve God with a pure Faith, and to observe and keep his holy Law Obediently? And contrariwise, can there be greater Folly than to commit Sin, and to disobey God by transgressing his Commandements? It is not possible. For whosoever committeth sin, hurteth himself, and runs headlong to Hell, which is a point of very great Folly. Therefore all those that faithfully serve God, and keep his holy Commandements, are wise, and governed by Wisdome: and all those that transgress the Commandements of God are Fools, and fostered by Folly, as Slaves or Vassals. When I wandered into wanton ways, I wrought my will, esteeming my self wise, but I probed a flat Fool. Thus fostered by Folly, to whom I unfolded my intent, which was to take upon me a Voyage to find Felicity and Blessedness, I requested her Counsell: who without regard whether it were profitable for me or no, did not only like the matter, but also forced

of the Wandering Knight.

forced me forwards, and with flattering phrase commended my Enterprize. And to encourage me therein, she began to exalt my device, to commend my industry and wit, to praise my strength, to aduance my vertue, to blaze my knowledge, to decipher my beauty, and to extoll all my qualities: saying that I was a second Solomon, to haue in my head such notable Cogitations. Hereupon she promised to be my Guide, and vowed not to go from me in all my Voyage, affirming that she had sundry seasons made the like journey, and that I might assure my self shortly to see the Palace of true Felicity.

My Son (quoth she) I would not haue thee thinke, that any Evil or Guile can haue place in my heart. Thus Comforted, or rather emboldened, I thought my self most happy to haue such a Governesse, so wise, so grave, and so expert, for very joy whereof my heart tickled within me: But alas, wretch that I was, my desire was alwayes after contrary Things: for I rejected whatsoeuer tended to my Health, in so much that to me sorrow seemed sweet, black seemed white, evil seemed good, Folly seemed Wisdome, Light seemed Darknes: And Folly so sore bewitched me, that I neglected to do the good I should haue done, and I was too willing to play the part I should not haue played. It is true that the wise man spake, saying: There is health, where many do give counsell; and he that taketh good advice and counsell before, shall not repent him after.

But it is forbidden to take counsell of Fools. For that they looe but what they like. There is an old Proverb, Such as my Councillours, such needs must be my Counsell. It were against all reason, that a Fool should giue good Counsell: For this is euen as if Rivers should run against the Hill. Nothing can be compared to good Counsell: neither can any thing be worse than evil Counsell: by the which the World is troubled, Kingdoms molested, Princes defaced, Kings killed, Empires altered, Townes taken, Cities sacked, Lawes abolished, Justice generally corrupted, Divine Offices profaned, mingled with mischief, and confounded: the true knowledge of God is forgotten, all Reuerence to Superiours neglected: Patience, Sobriety, Faith, Hope, Charity, and all other Vertues defaced; all manner of Wars both Forraign and Civil

The first part of the Voyage

Evill attempted : O Griefe, O Plague, O cruel Monster,
Now to our purpose.

CAP. III.

Folly and Evill-will provided the Knight Apparell, Armour,
and Horses.

Foasmuch as Men oftentimes do alter their intents, Folly was buſie and earnest to force me ſoꝝward, in the proſecuting my purpoſe, perſwading me to put my ſelf on the way, and ſaying, that ſuch good meanings and enterpriſes ſhould preſently and without delay be put in execution, for fear of inconveniencies that might enſue : and that to mean a matter without doing it, was a reproach to any Perſon. Whereto I answered, that I would proceed whatſoever followed thereupon : but me thought it was neceſſary to have company, and other prohibition, as Apparell, Horses, and Armour, fit for ſuch a Voyage. My Son (quoth ſhe) I will take that charge upon me, where-to truſt : caſt all care from Thee, let nothing torment thee, be of good cheer, Sleep at thine eaſe, reſuſe no reſt : for I will within ſew dayes bring thee all neceſſaries that thou ſhalt need ; and ſeeing thou haſt ſubmitted thy ſelf to me, I will not fail thee. Being glad of theſe words, I referred the whole matter to her diſcretion, and took mine eaſe.

Then Folly was acquainted with an Armourer, named Evill-will, whoſe company ſhe daily frequented. This Armourer was not alwayes occupied in forging Armour, but alſo oftentimes he made Shirts, Hoſes, Doublets, and meddled in all matters that his Friend Folly appointed him to do.

To this Armourer Folly declared all my purpoſe, and he at her request made me a Shirt of Laſchivouſneſſe, a Doublet of lewd Deſires, Hoſes of vain Pleaſures, Armour of Ignorance, a Corſlet of Inconſtancy, Wambreaſes of Arrogancy, Gauntlets of Idleneſſe, a Gorget of Licentiousneſſe, a Helmet of Lightneſſe, a Buckler of Shameleſſneſſe, a quilt Cap of Want-glory, a Circle of Intemperance, a Sword of Rebellion, and a Lance, named Hope of long Life. Then Pride prepared me a galloping Hoſe called Temerity, or Raſhneſſe.

Of the wandring Knight.

All these wicked weapons, with this prodigal apparel, and unhoneſt Armour, Evil-will prepared me at Follies request. And what better ſervice can he do, ſeeing he is deprived of truth and verity: for as good will is the mother of all goodneſſe, ſo is evil will of wickedneſſe. Jeſus Chriſt (who cannot fail) ſaith in the Goſpel, That of the abundance of the heart the mouth ſpeaketh: the good man of the good treaſure of his heart delivereth our good things: but the evil man clean contrary. For out of a ſack can nothing come but ſuch as is in it; and out of a coffer of precious Pearls, we muſt not look for colesbunds; and therefore ſurely ſeeing I have Evil-will to my Armourer, and Folly to my Governesse, how can I do other than evil.

CHAP. IV.

Folly apparelleth, and armeth the wandring Knight.

WHiles Folly my Governesse, and Evil-will my Armourer prepared my Apparel, and other provision, I forgot not to caſt all care behind me, as Folly commanded. For when I was a Child, I did eat alwaies of the beſt meat, drank of the delicateſt drink, I ſlept when I liſted, I lay in ſoft Silk, I paſſed my time in pleaſures, truſting to my Governesse Folly in all my affairs. After I paſſed three dayes in pleaſure, upon a morning, being in my Golden ſleep, Dame Folly came to my Beds ſide, accompanied with Evil-will, and with them they brought all my neceſſaries. When ſhe ſaw me aſleep in my ſoft Bed at that time of the day, toſſing my ſelf every way wantonly, ſhe ſaid: what, pretty one, are you yet in Bed? It is late, arriſe. Ah, my ſweet Friend (quoth I) I have followed your advice, I have caſt all care away, and taken mine eaſe in mine Amne: but I wonder how you are ſo ſoon returned. What man (quoth Folly) knoweſt not you how diligent I am in mine affairs? I never reſt till all things be brought about, that once I take in hand. Then ſhe put on me my ſhirt of Lechivouſneſſe, moſt agreeable to my wanton will, and then all my delight was to be delicately handled, pompouſly Apparelled, and ſoft Lodged. After that, on toweit my Doubter, of Lewd deſires,

desires, alwaies enemy to the good Spirit: then my Host of Vaine pleasures, tied together with the Points of delight. Then I was full of lewd desires, I took pleasure in nothing but vanity; and as my desires were damnable, so were my pleasures dangerous.

Then, as I was making me ready, Folly commanded the Clerk of my Kitchin, called Ill-governament, to prepare me my Breakfast, of light and delicate meats, in doing whereof my Cook was moze cunning, then eber Cicero was Eloquent in speaking. And thus as Folly and I were merrily discoursing together, spending time till Breakfast, I took occasion to ask of what age she was, and also what jests and fine feats she had, what people she had governed and how she ruled them. She said, that question was asked and answered long ago: But as we rid on the way, she would declare all; in the mean time she said that she was about fife thousand years old. How can that be (quoth I) you do not seem to be forty years old. Yes (quoth she) thou must understand, that I was born at the present hour that the World was made, and have eber since stood in strength, alwaies in health, and neber sick, I shall neber seem old, though I live till doomes day: Fools die, but Folly neber dieth. Having eber been in force, I forceably do reign in ebery corner of the world, and do govern as well Princes as poore People.

Now to our purpose: after washing in sweet water, in came my breakfast, so sumptuous, that Partridges were esteemed paltry for Pages, Pheasants for common folk. Breakfast finished, on went mine Armour: but being once apparelled and armed, I cared not for my soules health, I had no desire to hear the Word of God, no fear to follow his Commandements, or to do any thing fit for a Christian towards his salvation: I did what I would, I said what I pleased. And after that I was covered with my steel coat of ignorance, and my corset of inconstancy, I presently became inconstant, and bartable, oftentimes altering my intent, not for better but for worse, out of one ill into another. I neber ceased to acquaint my self, not with one sin, and then with another, doing nothing that seemed good or honest. For such is the nature of sin, that unless it

be soon subdued, it will drake unto it another sin, as witnesseth Saint Paul, in his first Chapter of his Epistle to the Romans.

Then Folly put on my Wambzaces of Arrogancy, which made me become careless and presumptuous, taking things in hand far passing my capacity, strength and ability, and not fearing to adventure on that which was above my reach. But being armed with Arrogancy, up went my curled Haire, I advanced my self ignorantly above others: then on went my Cogget of Gluttony, and Licentiousness, the breeders of all fleshy sins, and chiefly of Leachery: For when the belly is full of licourish meats and drinks, it warms and heats the other Members exceedingly, which by and by wrastle and strife against the good Spirit: Bu if the belly were bridled from Gluttony, those rebellious Members would be subdued, as saith the Comical Poet: Sine Cerere & Baccho friget Venus, That is to say:

From Wine and good chear thy belly refrain,
And lust of the flesh small heat doth contain.

Upon all this Folly put me on another Armour, called Vain-glory, which is of such a property, that the greater it grew, the less I perceived it: then on went my Girdle of Intemperance, which did let loose the Bridle of Leachery, and all other fleshy affections: to it was tyed my Sword of Rebellion: so that then I rebelled against God, his holy Commandements, and all Magistrates and Superiours. But if I had bridled my boldness, reprehending my self, in my desires and affections, and had rested in Reason without rebelling, then I had serbed God, and obeyed my betters with all dutifull Reherence. Dame Folly disguised me with a Helmet of wantonnesse, upon the top whereof was put a Peacocks Tail: so that then I might not suffer any Check for any Fault, but might and did maintain my Opinion against all men, giving place to none whatsoeber, Learned, or in Authority. After my Gauntlets of Idleness were once on my hands, I greatly gloried of the gifts which were in me, haunting my self to be more rich, more Wise, more Strong, more Hardy, more Gracious, and in all respects better then I was. Many times I boasted

The first part of the Voyage

of mine imperfections, as of Drunkenness, Lechery, and such like. Then on went my Buckler of Shamelesnes, which being about my shoulders, I blushed not to commit any villany, I led the life of an Infidel, rather than a Christian: Unshamefully I despised both God and Man, nothing regarding mine own honour, renown, or salvation.

Then I mounted on Temerity my Horse, with a Lance in my hand, called Hope of long life. O deceitfull Lance more rotten then a Weed. How many proper youths have trusted unto thee, hoping to have been safe and assured, and were daily deceived. This Lance once being possessed by me, I entertained all vices, it eber hindred me from embracing Repentance, perswading me in this manner: Thou art young, make merry whiles thou mayest, for when thou art old, all play and pastime will be past: then it will be time enough for thee to repent. Being thus governed by Folly, I thought neither of God nor the Devil, of Life nor Death, of Heaven nor Hell: but lived at my pleasure, doing what I delighted in. At last Folly apparelled her self lightly with a cloak of Feathers, and mounted upon a Jennet, and opening her Feathers and Wings, with the wind away she flew, and I also at a wild adventure set the Spurs to my Horse, and away we went both. Thus you see that Folly is my Guide, Temerity my Horse. Now the first that shall repent this Voyage must needs be my self, as you may evidently judge and gather before hand.

CHAP. V.

Folly upon the way sheweth the Wandring Knight many of her ancient proceedings, and how many great and Noble personages she had governed.

After we were so far passed upon our way, that we had lost the sight of my House, I called to my remembrance the promise which Dame Folly had made me in the morning, namely that she would tell me of her exploits past, and what People she had governed. And thus with flattering phrase I began; My good Mistress, my loving Lady, my Heart, my Joy, my Life,

my Lull, my Counsell, my Hope, my Sovereign good, I desire thee most earnestly (if it please thee) to let me understand thine ancient proceedings, and to rehearse what People thou hast governed, how they were ruled, lead, conducted, and counselled.

My exploits (quoth Folly) are innumerable. Ten dayes are not enough to repeat halfe of them. Nevertheless to accomplish thy request, and to shorten the tediousness of the way, I will tell thee of the most Principallest.

First, the World and I was together, and because I found no Man in the World, I ascended up into Heaven, and there assaulted the excellentest Angel of all the whole company, called Lucifer, who at my present arrivall entertained and receibed me for his Governesse, and so did many more of his Coequals. By my counsell he advanced himselfe to be fellow mate with God; for the which presumption both he and his were thrust out of Heaven, and thrown headlong into Hell. That was the first of my exploits.

Shortly after, God made Man, and of his rib fashioned Woman, these two were Husband and Wife, with them both I had much ado, because they were full of Wisdome and Reason. I used the help and subtilty of a Serpent, to tempt the woman, being the weaker, who with his deceitfull words won her to eat of the Apple which God forbade to be eaten. But after she had eaten it, in the presence of her Husband (because he feared her Tadmies) he did eat also to fulfill her desire and Lust: wherein they both committed great folly, for the which they were deprived of Innocency, of Gods Grace and Gloze; yea, they were banished the place appointed by God for them to dwell in, and made (with all their posterity) subject to eternall death. This was my second principall exploit.

Then began my reign in the World, where I governed a number of Fools; I governed Cain the first born, both of his Father and Mother. By my counsell he killed his good brother Abel the Innocent. I governed the greatest Giants that ever were of the seed of Man, as the Daughters of Cain, and the Sons of Seth: I made them fight in their own desighe, not only touching feats of war, but I caused them also to contemne the Word of God, and the knowledge of the same: I persuaded

The first part of the Voyage.

ded them to use their Liberty, and to live according to their Lust, in Lechery and all other abominations, without regard of the uprightness of nature, honesty, or fear of God.

When Noe had preached forty years space of the last destruction of the World, these obstinate Spants being nuzzled in all wickedness of life, detestably turned all his Admonitions and Sermons to mockery: whereat God was wroth, and sent a great Flood which drowned all living Creatures saving Noe and his three Sons; Sem, Ham and Japhet, with their wives. Then I thought to have lost my reign in world, but in short space they increased wonderfully.

Then I counselled them to build an high Tower, which might reach as high as Heaven, that in despite of God they might save themselves, if again he meant to drown the world: But God confounded their device; and where before all the world spake in one Language, he divided them, so that the Tower remained unfinished, for the Builders understood not each others speech.

Then the Posterity of Noah were dispersed throughout the world, and I reigned amongst them every where, counselling many Nations to forsake the knowledge of God, and to worship the Host of Heaven, as the Sun, the Moon, the Stars, the Planets, the Fire, the water, the Air, and the Earth, and to make Idols and honour them in the likeness of Men, of Beasts, and Birds, and to worship them, so that the true knowledge of God should be proper but unto one People, descended from the loynes of Abraham, and they are the Jews.

Then I demanded of Folly, how Idolatry entred the world, and where she took place first. My Son (quoth he) understand that Idolatry hath been brought into the world by my means, for Idolatry took her first Original and beginning in Chaldea, in the City of Babylon, and in the Region or Country of the Assyrians, in the reign of Nimus the third King, which was the Son of Bell, Bell of Nimroch, Nimroch of Chus, Chus of Cham, Cham of Noe: so that Nimus the third King of Babylon, was the first Man that did ordain Temples, and set up Altars, to sacrifice upon, unto his Father Bell, and to Juno his Mother. First, he fashioned their standing Images,

of the Wandering Knight.

images, and set them in the midst of the City of Babylon; and that was the first beginning of Idolatry: other Neighbours and Nations did as much: the Egyptians made the like by Osiris, surnamed Jupiter, the true Son of Cham and of Rhea. The same Osiris, after his death was esteemed of the Egyptians for his Vertue to be a God, so that the matter by my Counsell (quoth Folly) turned to Idolatry. For they offered Sacrifice unto him, and honoured him in form of an Idol: a Calfe: the like also did the Childzen of Israel in the De-facts with their Idol, which afterwards was named Seraphis.

But as yet France and Germany were not infected with Idolatry, howbeit I did my Endeavour to make it more uniberfall, and ceased not, till that shortly after this Pestilence had taken Root. For the abobe-named Ninus; Sonne of Bell King of Babylon; married Semiramis, that wonderfull Woman, who (as it is written) debsted that all the Pale Childzen should be gelded; of her Body begat he one Sonne named Ninus the Second, and by another wife he had another Sonne called Trabeta, who by Right of Succession should have enjoyed the Crown of Babylon, but that his Father-in-Law kept him from it, and took the Government and rule unto her self, and kept it in the behalfe of her young Sonne Ninus. Trabeta then fearing his Step-Mother, fled from Babylon, and after long travell he arrived in France, not farre from the River of Rhene, where he founded a City and called it Treves, which is yet a very ancient City. At that time was Gallica Belgica, and all the Country about it, which we call Low Almaine, first Infected and Poisoned with Idolatry, which was 1947 Years before the Incarnation of Jesus Christ. There Trabeta (by my Counsell) made the Picture of his Grand-father Bell the Sonne of Nim-roth, the great Giant, and first Saturn of the Babylonians, to be worshipped in the City of Treves. But afterward Bayo who founded the City Pelges, otherwise called Bayvoy in Hainor, had taken by Force the City of Treves, and victoriously brought to Bayoy all the Treasure of Treves, and their Idols, wherewith also he brought his own Idols from Phrygia. By this means the error of Idolatry was more authorized:

The first part of the Voyage

authorized : For by my counsell he built with the Peoples of his conquest seven marvellous and mighty Temples in his City, which had seven doore, according to the seven Planets; they had also a thousand Towers, every one an hundred cubits high, and eighteen foot broad. By what I have related, (quoth Folly) you may perceibe that the Babylonians, the Egyptians, the Phrygians, the French-men, and the Germans, followed my counsell : but as for ether Nations, they were not as yet infected with Idolatry : For the good Patriarch Noah, otherwise called Janus, having dwelt in Italy fourscore and two years, and being 950 years old, (370 years after the Flood) he dyed, before the Incarnation 1576 years. This good Man was lamented and bewayled throught all the World generally, but chiefly of the Italians, then called Lanigenes, and of the Armenians, over whom he first reigned. These People presently after they knew of Noahs death, they honoured him as a holy Man : For in those dayes all holy Men were counted Gods : as it is often mentioned in the holy Scripture, I have said ye are Gods ; and ye all are children of the most high. And which is more, they made him Temples and Altars, as now adayes Idolaters do unto the Saints of Heaben. I (quoth Folly) made the simple people assure themselves that his Soul was remooved into some of the Heabently bodies, for the which they called him the Sun, and the seed of the World, the Father of Gods, the greater and lesser, the God of Peace, Justice, and Holiness, the destroyer of evil things, and the preserver of all good things. Against, they called his Successours, Janus, Geminus, Quadifrons, Enotrius, Ogiges, Verrumnus, Jupiter Optimus Maximus. When I perswaded the People to offer Sacrifice unto him as unto God, by which deed they became all Idolaters : for if they had esteemed him no better then a holy Man, they had not finished in that, for indeed he was a holy Man. Mark what Augustine saith in his tenth Book of the City of God : It is not lawfull (saith he) to offer any sacrifice to any Saint, be it Man or Angel, but only to God. After the destruction of Troy, Eneas came into Italy, bringing with him his own Idols, and the Gods of Troy : hereupon Idolatry took force, and increased more and more. I think (quoth Folly) that this which I have

have told thee already may suffice to declare how Idolatry entered the world first. Thou hast heard also how I governed Angels and Nations. Now thou shalt understand how I have ruled and ordered particular persons.

After the Flood, I first ruled Cham, Noahs Son, who being wholly given to the Magicall Art, obtained, and had the name of Zoroaster. He hated his Father, because he loved his own brother better then him, in revenge whereof upon a day he found his Father Noah drunk, lying fast asleep upon the ground, unhonefly he discovered his Fathers Privities: and (by my counsell) he presumed to touch those his secret parts, and enchanted them by his Magicall Art, so that ever after for want of ability, he could not joyne issue with any woman to beget Children. His Father being angry thereat, abandoned him for a season. After that, he became the first King and Saturn of Egypt, insomuch as the holy Scriptures called Cham the first King of Egypt.

Again, by my counsell he trayned up his People according to his own Nature; in all villany and filthiness; openly affirming, that Men might lawfully use and have to do with their own Daughters and Sisters, as was the custome before the Flood, and also to commit many other unlawfull deeds, which I am ashamed to declare: by the which doctrine, natural Virginitie was oftentimes violently assaulted and rabished. And my friend Cham went into Italy and usurped the Realm to himself. And whereas other Princes of his Linage in Germany, Spain, and France, gave good examples to their Subjects, instructing them in good and godly Lawes, he contrariwise spoyled all the Pouths in Italy, corrupting them with all kinds of Vices, as Leachery, Theft, Murther, Popsoning, and Enchantment, whereof he himself was the first Inventer, as all Historiographers hold Opinion. But when his good Father Noah understood of it, he came into Italy, and hunted him from thence.

If I should write of all the evill deeds of Cham, it would be a weighty piece of work, and the matter would seem monstrous. But at the last, he conveyed himself over among the Bactrians, a People inhabiting towards the Indians, where by his Enchantment the People became his Subjects; and he reigned over
her

ber them with great Force and Power. Yet at the last he was
 vanquished and slain in Battel by Ninus King of Babylon,
 which descended of his race by his Son Chus. Thus (quoth
 Folly) I lost my Friend Cham, surnamed Zoroaster, Saturn
 of Egypt, the common Enemy of God and Man, and one of
 the most perberse and untowardest Tyrants that eber was in the
 World.

I governed Bell the second King of Babylon, and his Sonne
 Ninus: into whose heads I put a disordinate raging, so that they
 desired to rule alone in the World. And to bring this to pass, I
 counselled them to change and cut off the Golden Age, which
 would have things common, peaceable, and in quiet. Here-
 unto they armed themselves by all possible means, undertaking
 to spoyle Sebatius Saga, surnamed Saturn, King and Patriarch
 of Armenia, so made and ordained by his Grand-Father Noah.
 The same Sebatius was Son of Chus, and Brother to Nim-
 roth, whom Moses called Sabrah in Hebrew, which in La-
 tine is Saturnus.

When the said Sebatius King of Armenia, (having hardily
 escaped the hands of Bell and Ninus) went for refuge to his
 Grand-father Noah in Italy, where Noah made him King
 and Patriarch of the Aborigines, and founded him a City on the
 other side of Tiber, which was named Saturnia: as Virgill
 declareth in a passage, where he saith thus:

Primus ab æthereo venit Saturnus Olympo,
 Arma Jovis fugiens, & regnis exul adeptis.

That is to say:

Saturn the first, from's Realm did flie,
 for fear of Joves Artillery,
 He lost his Rule and Regiment,
 and led his life in banishment.

For Bell the Sonne of Nimroth was surnamed Jupiter.
 And it is not likely to be true, as some say, that the same
 Saturn that was chased away by Jupiter was Nimroth the
 King of Crete; but the Bible saith, that he was King of Ba-
 bylon, which was far distant from the Isle of Crete. In those
 daies they termed the chief Man of ebery House Saturn: their
 Wives Jupiters or Joves: their Daughters, Juno's: and their

Re.

Of the Wandring Knight.

Nephewes, Hercules : so that we find in ancient Records, many men named Saturn, Jupiter, and Hercules.

But to my purpose, (quoth Folly) the aboves named Ninus by my counsell, after the death of his Father Bell, caused his Picture and standing Image to be made, commanding every manner of person to do Homage unto the Idols of his Father and Mother, and to adoze them with Divine Worship: and so he was (as you have heard) the first Inbenter of Idolatry. I governed Tiphon the Son of Cham, in whom all his Fathers Vices abounded. He maliciously envied the prosperity of his Brother Osiris, surnamed Jupiter the just, who was a great persecuter of Tyrants. It angered me (quoth Folly) that so honest a man lived. Then I caused Tiphon with other Spants, to murder Osiris, insomuch that Tiphon cut him in six and twenty pieces, and bestowed them upon other Spants that helped him to work his feat. But the good Hercules of Lybia, the Son of Osiris, with the help of his other Brethren, in foughten Field, killed Tiphon the Spant, and the other Tyrants which consented to his Fathers death.

I governed (quoth Folly) one Jupiter King of Crete, which Country is now called Candie. But soasmuch as the Greek Lyars, and other Writers both Latine and French, to enlarge their Lyes and Dreams, attribute that unto this Jupiter oftentimes, which appertains not to him; I would have you mark well, that in those dayes, the Kings Children and Fathers of Families, were called Jupiters or Joves: notwithstanding there are three of that name renowned, as we find in Histories. The first was Osiris the Nephew of Noah, the Son of Cham: who was no less good then his Father was evil. This Jupiter begat great Hercules of Lybia: who was King of Spain, France, and Italy. This great Hercules was like unto his Father, a great persecuter of Tyrants throughout all the world. He begat of Araxa, the young Tuscus, King of Tuscany in Italy.

This Tuscus begat Alcirus Blascon, by whom was begotten Cambo Blascon, which was (as some say) surnamed the second Jupiter, and worshipped in the world. Now this Cambo Blascon surnamed Jupiter, begat upon Electra the Daughter of Arlas surnamed

Renamed Italus (of whom yet Italy beareth the name) Jasion and Dardanus. This the Iyng Cretians, and many other Triflers, attribute unto Jupiter of Crete : which matter is in controvertise and may be denyed. For Dardanus after he had killed his Brother Jasion by envy and treason, he fled into the Isle of Samos, and from thence into Phrygia, where he founded a City called Dardania, where he begat a Son called Erixtonius, and of him lineally descended Troas who gave the City of Dardania the name of Troy.

This same Troas had three children, Ilius, Issaracula, and Ganimedes, which Ganimedes was taken by Tatus the King of high Phrygia and sold to Jupiter of Crete, to be abused like a Sodomite : which argueth that he begat not Dardanus the great Grand-father of Ganimedes. The first Jupiter then you may perceiue was Osiris, Nephew to Noah, whom Moses named Mazaraim. The second Jupiter was Cambo Blason King of Italy, which some say also had been King of Athens, and of Arcady, but I think that Jupiter of Arcady, who begat Lacedemon, is some other beside Cambo Blason. Whosoever the case standeth, certain it is that Jupiter of Crete, Osiris and Cambo Blason were contraries.

The third Jupiter, renowned in the World, was King of the Isle of Crete : who bare in his Deutchion and Coat-Armour an Eagle : but in all his manners he was altogether given to Folly. For he deflowered Virgins, he ravished Widew, abused young children, and committed all kind of Willany that was possible either to be spoken or done. He committed adultery with Alcmena, the Wife of Amphitrio, of whom he begat little Hercules of Greece : he did the like with Leda the Wife of Tyndarus, of whom also he begat fair Helen : I loathe to tell what Deflowerings and Rapes he offered and thrust upon divers particular Maidens and fair young Children. But notwithstanding his vile life (quoth Folly) by my means the rude People made him a God, and many false Lysars have attributed unto him the Noble deeds of the good Patriarch Noah, and his Nephew Osiris, Renamed Jupiter the Just.

Moreover, they did not only make Sacrifice unto him, but also gave him the Title and Name of Most excellent good; whereas

of the Wandring Knight.

whereas indeed he was the worst evil: for he was an Incestuous and Sodomitical person, and a common Enemy to Chastity and honesty; in so much that People openly in their Stage playes counterfeited, Sung and Descanted upon the filthy Lecheries, and other Willanies which he used, affirming that such Antiques and Pageants were most fit and agreeable unto him: By means whereof all his Subjects gave themselves to the same, saying, that it was as fit for them so to live, as for their great God Jupiter.

I governed little Hercules of Greece, otherwise called Alceus, the Bastard Son unto the same Jupiter, whom he had by Alcmena, the Wife of Amphytrio. Unto the same Hercules the Iying Greeks, full of Main Eloquence, gibe the name and title of great Hercules of Lybia, which is most false: For that Hercules of Greece was the first Pyrate that eber robed on the Seas, and abounded with all Vice, following the Steps of his Father Jupiter the Adulterer, in all respects; and as he lived, even so he dyed: For being mad (saith Seneca) he slew his wife and children, and afterwards burned himself. But a little before his death he made Philoctetes swear that he would never disclose his Death, nor the manner how he had bestowed himself, which thing he did of a Main, arrogant, proud, and ambitious mind, even to this end, that the people might report and believe, that the Gods had drawn him up to Heaven invisible: but it chanced not as he desired. Yet notwithstanding (quoth Folly) I perswaded the Iying Greeks that it was so, and made them worshipping him as a God.

I governed fair Paris King Priams Son, whose surname was Alexander. At the first he made no account of me, but leading a Contemplative life he followed the Love of Pallas the Goddess of wisdom, mine Adversary: but when Juno, Pallas, and Venus, were at strife for the golden Ball, which was thrown amongst them, (with condition that the fairest of them should have it) they committed the matter to the Judgement of Paris surnamed Alexander: who was upon point to gibe Sentence in the Behalfe of Pallas mine Enemy, but by my perswasion afterwards he gave it unto Venus my good friend, and my old acquaintance: then for Accompence of his

The first part of the Voyage

foolish judgment, I counsell'd him to go to Greece, where he ravisht fair Helen. Whereupon the Greeks in a great and mad rage prepared all their force against the Trojans, and after ten years Siege against their City they took Ilion, and put King Priam to death, insomuch that the whole Realme was thereby defaced.

In that War were killed many Princes and Noble Antients, as Hector, Achilles, and Paris also was slain by Philactetes the Companion of the lesse Hercules, in a Combat fought hand to hand. The weapons which they used were Bowes and forked Arrowes, wherewith Philactetes wounded Paris in three places, First, in his left hand; secondly, in his right eye; thirdly, in both his legs, which were fastned with the stroak together. Being thus wounded, the Trojans carried him into the City, where shortly after he died.

I governed (quoth Folly) fair Helen, the bastard Daughter of the third Jupiter King of Crete, begotten of Lada the Wife of Tindarus: which Helen, by my counsell, went from her Husband Menelaus, and suffered her self to be ravisht by a young Lecherous Trojan named Paris, surnamed Alexander, the Son of King Priam: she brought blood and death to Troy, instead of Dowrie: for by her occasion Troy was destroyed, and Priam with the most part of his Childzen killed. And to the end that her adulterous Mate Paris or Alexander, should not leave her and go to his own lawfull Wife Pagales Oenone, she bewitched him with certain drinks, wherein he was her crafts Mistress: which thing when one doth use, he is in such case that he forgets all things past, and all sorrows present. When she was thus arriv'd at Troy, the good man her Husband Menelaus, with Ulysses and other Greek Embassadors, came to fetch her away, and King Priamus commanded that she should be brought into his presence, offering unto her frankly with loud voyce, that she should (if she thought good) freely and with full liberty depart again into Greece, with all her retinue, people, and pelfe. Whereunto she answered in the hearing of her Husband and King Priam, with the rest of his Counsell and Commons, that she was not disposed to retire to her Countrey, wishing also that her Husband Menelaus that good
man.

of the Wandring Knight.

man might go to God, that she was none of his wife, neither would she have to do with him, and that she came not to Troy against her will, neither did she esteem of his marriage.

To conclude, at length Troy by Treason was taken, and ransackt: eighteen years after she had been from her Husband, and all that space had lived in Leachery, with two Adulterers, she grew to agreement and made peace with her Husband Menelaus. But when she was wearied old she looked in a glasse, and seeing her face far from fair, she fell into a loud laughter, and flouted at the Fools that fought ten years together, for the love of a thing that faded so soon away: but when her Husband Menelaus was dead, two chief men of the City Sparta, named Nicostratus and Magapentus, men of great authority, hunted Helen out of the Citie and Realm of Lacedemonia, without appointing unto her any place or provision to keep her. Upon which Banishment she came to Rhodes, to her ancient Companion and Friend Queen Polipo, which was also then a Widow, by reason of the Death of her Husband Tlepolemus, who was slain before Troy: And when she was at Rhodes, Queen Polipo used her very well; but the young Gentlewomen her waiting Maids hated her deadly, for that she was the cause that their King Tlepolemus was killed: inso much that upon a day they conspired together against her, and got her into a Garden, where they fastning a Rope about her Neck hung her upon a Tree and strangled her to death. This was the miserable end of Helen, who being dead (quoth Folly) I put into the heads of the blinde people that she was a Goddesse, by reason of her incomparable Beauty. For which consideration they being not only Idolatrously, and heretically, but also damnablely deceived, built her a marvellous costly and stately Temple, and named her with great Devotion, The Goddes of Beauty, and debited many false Miracles and Lyes, the which for brevity I let pass. I governed (quoth Folly) Pharaoh Amenophis, and Pharaoh Bacchoris, both Kings of Egypt: who by my counsell caused all the Male Children of the Jewes to be drowned, which people the first Pharaoh held in marvellous subjection. As for the
second

The first part of the Voyage

second, I instructed him so well that he would not suffer the Children of Israel to depart out of his Land, but in the end being scourged by God he was constrained to let them go, and when they were gone, I gave him Counsell, in revenge, to pursue them with all their Chivalry and Power of Egypt, which thing he did: but the Tyrant and all his Company were drowned in the red sea. I governed Chore, Dathan, and Abiram, counselling them not to obey the commandment of Moses whom God had ordained chief Governour over the Children of Israel: but Chore in offering Incense contrary to his Office, was attainted, and sibe hundred more of his Faction with him. And for the Rebellion of Dathan and Abiram, the Earth opened, insomuch that they, their Wives, children, and goods, were all swallowed up alive.

I governed Saul the first King of Israel; at the beginning of his Reign he was good and Godly, but at last I enchanted him so that he caused many of Gods Priests to be killed, insomuch that in one day he put to Death fourscore and sibe. I counselled him to persecute good David, and to ask counsell of witches and Sorcerers, contrary to Gods Lawes; then at the last being forsaken of God, he was banquished by the Philistines, and with his own hands slew himself upon the Mount of Gilboa.

I was so bold as to enter into King Davids House, and by my counsell I made him commit adultery with Bathsheba the wife of Urias: And notwithstanding that Urias was his faithfull servant, and good Counsellour, yet I gave him counsell to kill Urias, by means whereof his Sin might be covered in marriage of his wife. For the which offence the Prophet Nathan disclosed me, so that my further meaning brake off, and ever after I was banished his house. I also governed his Son Absolon, who after he had killed his Brother Amnon, made war with his Father, and drave him from Hierusalem, being nothing ashamed to enter the house of all his Fathers concubines, and to lye with them: but an David execute Justice upon that wicked child, for when he thought to escape with his Wife, the Trees caught him fast by the Hair of the head, till Joab came with a Dart and killed him.

I also governed Rehoboam King Solomons Son, who unreasonably grieved and oppressed his people with Taxes, and

Am.

Imposts : Inſomuch, that when they requested to have it ſome-
what eaſed, he did not onely deny their Petitions, but alſo gave
them uncourteous Language, following the counſell of his
young wanton Gentlemen, rather then the wiſe admonitions
of grave Counſellours, by the which means he loſt the greateſt
part of his Realm.

I governed the great Queen Jezabel, by whoſe advice King
Achab her Huſband worſhipped the Idol Baal, and cauſed
good Naboth to be killed : She perſecuted the Prophets
of God, and made many of them to be put to Death : She
ſought by all means to diſpatch good Elias ; but as her Life
was evil, ſo was her death ſhamefull : for ſhe falling from a high
window, was oſetized with horſes feet, and eaten up of Dogs.

I governed Sardanapalus, the laſt King of the Assyrians,
who regarded not the Government of the Realm, but lived alto-
gether in delight. He uſed to paint his Face, and to apparell
himſelf in womans apparell : he exerciſed himſelf in all kinds
of billany and ſtitchineſs : inſomuch that when he ſaw that he
was forſaken of the greateſt of his people, and that he had very
evil luck in Battell againſt his Enemies, and ſtood upon no
ground free from danger of death ; It chanced one day, that be-
ing in the Tower of Babylon, he ſet it on fire, and there burned
himſelf, and all that ever he had.

I governed Cambiſes King of Perſia, the Son of good King
Cyrus, who by my counſell was given to gluttony, and Drun-
kenneſs, with other vices not beſeeming a Prince. Upon a time,
Praxaspes one of the moſt excellent counſellours, ſeeing him im-
moderately drinking, reverently told him that it was not Prince-
like : whereat the King was wroth, and commanded him to ſtand
for his youngſt Son, who being brought, Cambiſes cauſed Prax-
aspes to tie him to a Tree, ſaying : If I can hit the heart of thy
Son with an arrow out of my long bow, is it the ſeat of a man
that is drunk ? So Cambiſes ſhot, and clove the childs heart a-
ſunder, and ſhewed it unto his Father, with a warning to take
heed how he judged his Liege Lord drunk. When I made him
marry his own natural ſiſter, and to kill his own Brother. It
fortuned upon a day, that as the King and the Queen his ſiſter
were at the Table, for his Paſtime and Recreation take he had

a young Lyon let loose, and a mighty mastiffe or Band-Dogge that the King kept : these two fought so long, till at last the Dog was like to have the worst. Within the sight of this Came another Mastiffe was tyed in a Chain, both bred of one Bitch, this band-dog brake his Chain in haste and came to help his fellow, inso much that these two dogs overcame and killed the Lyon. The King liked well of the love and loyalty of the two dogs, but the Queen being moved thereat, began to weep bitterly. Which when Cambises saw, he asked the cause of her sorrow, to whose demand the Queen answered in this sort :

It is otherwise happened to my brother, than to this Dog that was too weak for the Lyon. For thou being his own brother, hast not shewed the like love and faithfulness unto him, as this Band-dogge hath done to his Mate ; for thou hast caused thy brother to be slain. The King being sore displeased, and full of indignation at her answer, commanded that the Queen should be had away by and by out of his sight, and put to death, the which was done : but as the King came one day out of Egypt riding on horse-back his Sword by hap fell out of the scabbard, and he fell likewise upon the point of it, and was thus throto the body, and dyed.

I governed (quoth Folly) one Cataline a Roman, a very seditious Fellow, who conspired to kill all the Senators of Rome ; but he was put besides his purpose, by reason that one Cicero opened it, and he, with all his Conspirators were killed in battle. I governed (quoth Folly) Herod, and Herodias, to accomplish their Leachery I coupled them in marriage, albeit he was his Brother Philips Wife, which unlawful marriage Saint John reprehending and finding fault withall, soe so doing had his Head cut off. I governed Pilate, Annas, and Caiphas, in Jerusalem, with many Doctors, Priests, Scribes, and Pharisees : I counselled them to crucifie Christ between two Thieves as if he had been a tower of Sedition : which being done, I thought then that I had won all the World, but when I saw that upon the third day after he rose again, contrary to my reckoning I lost a great number of Disciples and Subjects, who hearing the Apostles preach, quite abandoned and gave me over.

I governed Nero the fifth Emperour of Rome, who at the beginning of his Reigne was good and vertuous, but after he had possessed the Empire five years, he became most evill and wicked, and was given to Leachery and Filthinesse. This man was a Murtherer, he slew his Wife, his Mother, and divers other honest Persons, of which number Seneca was one; he was the first Persecuter of the Christians, and put many good men to death, as for Example. S. Peter and S. Paul, with other. But the Tyrant being upon a time unguarded, and wanting about him his Lieutenants and Captains of War, the Senators and States of Rome sought means to punish him, for anger whereof he killed himself, and the Souldiers that were sent to seek him found him dead in the Field.

I governed Antonine Bassian Caracalla, the nineteenth Emperour of Rome, who by my counsell killed his brother Geta: besides that, he married his Step-mother, and desired Pomponion the great Lawyer to excuse his murther. Waha answered him: That he was not so willing to excuse a Murther as he was to disclose him: the Emperour unworthy of so good an answer, killed the Lawyer.

I governed Varius Heliogabalus, the one and twentieth Emperour of Rome, who by my Counsell lived so dissolutely, that he left behind him no memory of honest life, but insamp. This Wans own Souldiers slew him, and threw him into a ditch, and because his body would not sink to the bottom, they dragged him out again with a Hook, and hurled him into the Riber Tiber. I governed (quoth Folly) Julian Apostata, the nine and thirtieth Emperour of Rome, who in his life was so wise and well given, that he was made Reader in the Church of Nicodemia. This man Travelled to Athens, where he studied Philosophy, but he stayed not long in that good purpose, for by the counsell of me Folly, he renounced the Christian Faith, and became a Rebelter, and an Idolater: I perswaded him to persecute the Christians, lest they should encrease seven for one. I moved him also by my subtill device, to root and weed them out quite, which thing he meant to do, but he was kild within two years after, who being slain in Persia, and yielding up his evill Spirit, he lifted up his bloody hand to

Heaven in contempt and despite of Iesus Christ, making this out-cry; Now, O Galilsan, thou hast the Victory.

I governed the false Prophet Mahomet, and counselled him to make a Book, to entitle it Alcaron, and to expound things in the holy Scriptures carnally, which he did; and that Book is yet continued in the greatest part of the World. I Governed Mesaline an Empress, the Noblest Whore in the world, who being but newly married to Claudius fifth Emperour of Rome, an old Gentleman, when she found by proof, that her Husband was insufficient, and unable to satisfy her lecherous desires, by my counsell oftentimes she disguised her self into mans Apparell, and went to the common Stewes, where she abused her body with a great number, returning back no better than a Witch, and haunted that she had banquished and gone beyond all the tobazes in the house of Bawdry. When the wandring Knight had heard these wonderfull Discourses uttered by Folly, and having in him some sparks of Reason and inclination of nature, he thought himself foolish, if it were not in him to judge of Deeds so mischievous and ill. And being no longer able to keep silence, he breaks his minde to Folly, finding great fault with this unsatiabie Empress, insomuch that he cryed out with a loud voice, and said, Fie, fie, fie, filthy Bitch, and Vile Whore, worthy to be tyed to a tree stark naked, and delivered to greedy Dogs and ravening Birds to be devoured. Then I asked Folly what was the end of this wicked woman, who told me that the Emperour put her to Death, because she was not content with her lawfull Husband, but married another Man, whose name was Silius: whereunto I assented, saying, that it was a good deed; for there need no more but these such detestable filths in all France to spoyle the whole Realm.

This Tale of Folly touching her deeds and exploits, her devices, and practices, her provocations and counsells, it being long and strange, I am not able to repeat as it was spoken: but have nakedly recored so much as resteth in my remembrance; which thing I have the rather done, to the end that all devout Christian Readers might willingly learn, and thoroughly know what great wickedness they commit in following the evil Counsell of Dame Folly. Every one ought to forsake

of the Wandering Knight.

her; for that the end of such as be ruled by her precepts, tread in her paths, and dance after her Pipe, is proved by experience to be dangerous, deadly, and damnable. But now let us return to our Voyage, and former matter.

CHAP. VI.

The Wandering Knight finding two wayes, and doubtfull whether of them to take; Then chanced to come unto him Vertue and Volupriousness, either of them offering to conduct and guide the Knight on his way.

So long lasted the talk of Folly, that we had tworne out the way well, and the Sun went low. In the end we came into a straight, where we found two wayes; one lay on the left hand, was fair, broad, and entring into a goodly green Medow; the other, on the right hand, which was narrow, rocky, and full of Mountains. Being then in a perplexity, and doubtfull which of these wayes I might take, Folly told me, that the way on the left hand was best and fairest, and Temerity my Horse kept a Ringing to go that way, so that I had much ado to rein him in. Then said I to Folly, that I feared lest the green grassie way would lead me into some ditch and Quagmire, where we should stick fast. Besides that, I was more than halfe discouraged with her Tales which she had told me; and though I in heart hated them, yet notwithstanding Custom caused me to use them, not being able to do otherwise without Gods grace. Whereupon I was resolved to take the way on the left hand, Folly keeping me company.

But as we were thus talking together, I espied two Ladies coming towards the place where we stood, (which made me very glad) one of the Ladies rode upon a white Horse, and went in a Gown of costly colours, bravely embroidered with Needle-work, and in a border the three Divine, and the four Moral Vertues were wrought. This Lady was very beautifull, and she seemed naturallly to be fraught with goodly graces and gifts; she had a neat body, a sweet countenance, a modest gesture; her face was not painted, she was altogether very

The first part of the Voyage.

courteous, she pretended authorizty and Reuerence, without flattery; she was not sowre and grim, but lobely and amiable; the other Lady rode upon a Rats coloured Horse, and went in a changeable coloured Gown, garnished with Gold and excessive cost: she wore about her neck a chain of Gold, with rich Jewels tyed unto it: her fingers were decked with King upon King: she seemed to have been delicately brought up, her Face was beautifull, but I suspected she was painted: her looks were wanton and unconstant, and she rolled her eyes ebery way. This Lady came to me befoze the ether, and after Salutations, I asked her which of the two wayes I should take to find perfect Felicity. She answered me, saying: My Son, if thou wilt follow me, I will bring thee a short and pleasant way thorow a green Meadow: be not doubtfull; for I will lodge thee this night in the Pallace of Felicity, into the which when thou art entred and placed, thou needest not think upon any thing, but what may best please thy mind, and procure thy delight: as fine Fare, Dancing, Singing, soft Lodging, Ladies Love, Laughing, Hunting, Hawking, Fishing, Fowling, Riding, Running, Shooting, Watling, Rich Aray, and all things else that can be devised to please thy Phantasie: all which pleasures I will provide thee, with a thousand moze, for it is in me to bestow such things upon them that take me for their Mistresse.

With these words I was bewitched and longed to see this pleasant Pallace, not mistrusting that she was any other then she said and seemed to be. And being desirous to learn her name, I began thus, My good Lady, may it not offend you if I ask your name? My Son (quoth she) such as follows me, and have had experience of my goodness, call me Felicity, and that deservedly and of good right: For I am indeed the Emperess of the Pallace of worldly Pleasures, whither I will bring thee befoze night, if thou wilt follow me. There be some Enemies of mine that nick-name me, and spitefully mis-call me, by false and counterfeit terms, saying, that I am named Malice, Vanity, Vice, and Voluptuousness: But give thou no ear unto them, for they speak upon envy, hatred, and ebill-will.

Then approached the other Lady, which, after salutation done, uttered these words unto me. Reason required, that I should have

of the Wandring Knight.

habe spoken first, but this painted Peacock, named Wicked Voluptuousness, puts forth her self soz to speak befoze me alwayes; and to take the Tale out of my mouth. Take heed of her, for doubtless her Communication corrupteth and infecteth even the very best libers, with the poyson of her errour. Now I see thou art of good Inclination, and ready to weigh thy pathes in the ballance, willing to walk as well the good way as the bad. And seeing thy minde waboureth, apply thy self unto Vertue continually, shorten the sorow of thy Soul, water thee well with wisdom, adventure not thy present precious age, to be boldned in Ambition and Main-glozy, Deteest the danger of unsatiabie Cobetousness; let not thy liking be laid upon licentious lobe, aboid and shake off Idleness, by using thy self to honest exercises, flie Worldly Felicity, arm thy self against the dart of Cupid, lest at length he overcome thee, open thine ears of understanding and follow my Counsell. I am not the bile, villanous, baine, mischievous, subtil, deceitfull, and lying Lady Voluptuousness; but I am the assured and safe way that leadeth to perfect Felicity. And though I am narrow and painefull to pass, yet if thou wilt follow me, I will make thee merry; and guide thee in the very way which God hath ordained to lead unto true Blessedness. For, my Son, thou must understand this, that Almighty God doth not bestow on Men perfect joy and Soberaign goodness, unless they labour to atchieve it. If therefore thou think alwayes to pass thy time in pleasure, and followest thine affection, doing all whatsoever seemeth delectable to thy foolish fantasie, and supposest that way to find Felicity, thou art farr wide and greatly abused; for, He that will have honey, must make much of Bees. If thou desire Felicity, so lead thy Life that God of his goodness may bouchaste to gibe it thee. Cleanse thy heart and empty it of evil thoughts, be firm in Faith, establish thy Soul with soundness and sincerity, be not deceived with damnable Doctrine, nor led astray by wrong Opinions. This that I tell thee cannot be done without labour, neither can any profitable or good thing be obtained without pain-taking. Thou seest how Shepherds, Pre-men, and all Artificers, if they grow in wealth, it is by labour and travell.

Where the Husbandman any better than a Fool, if he should hope in Harbeck to reap Corn off his Ground where he hath sown no Seed, when Season serbed : Even so is that man marvellously mis-informed, that thinking to atchiebe perfect Felicity, or to reap true Blessednesse, habing not first sowed his Field with Vertue, good Deeds, Faith, Hope, and Charity, which is the high-way to Heaben. The Husbandman dungeth his Ground, soweth his Seed, grafteth his Trees, tarreth his Sheep, and leadeth his life in Labour, hoping to enjoy the Fruit, the Grasse, the Grain, the Wool, and generally all the Profit : the expectation and full account whereof maketh him to take pains with pleasure. Even so, if thou wilt be content painfully to walk this way, without regard either of Rocks or Mountaing, doubt not to finde true Felicity.

Habing heard this long and wise admonition, and marking the Lady well, I could not be in quiet till I knew her name : Wherefore I said, Adam (without offence be it spoken) I pray you what is your name ? He answered, saying ; My Son, I am great with God, I am acquainted with the Saints, I am all in all with Angels, I am much esteemed of good men, without me nothing is done in Heaben, and without me no good thing can be done on Earth ; I am commonly called Felicity, Wisdom, and Vertue. I govern good Kings, Princes, and People ; good Prelates, and Ecclesiastical Persons : I stop the mouth of false Prophets and erroneous Teachers : I binder their Heresies, and stay their wicked proceedings : I govern Householders and their Families in good order, I am a Companion with the lovers of Learning, I am a Husband to all chaste Widows, and vertuous Virgins, I reward my Friends in prosperity, with holinesse, and in adversity with kinde consolation ; I minister unto them Food, Raiment, Lodging, Strength, Patience, and all things necessary ; and whether it be little or much they take it in good part. Contrariwise, the friends of Voluptuousnesse are never satisfied, although they have too much.

My Friends had rather sing Psalms than vain Songs : they had rather fast than be drunk : they had rather pray than curse : they rise early and go to bed late : they have care of the Com-

mon-wealth : Faich counselleth them, Hope assisteth them, Charity inflameth them, Wisdom governeth them, Justice guideth them : and I do and will enrich and encourage them, that all the World shall have them in admiration, honour and reverence. Psea, though their bodies die, yet their Fame shall live for others Example : and their souls shall remain immortal, like unto the estate of Angels. Contrarittise, he that leadeth his life in Voluptuousness, Ambition, Filchiness, Uncleaness, or Evil Conversation, if he be not sorry for his sinfulness, and repent him of his time letwoly spent, that mans death is damnable, and his shameful report shall never die, no more than that of Sardanapalus, Nero, Heliogabalus, Herod, Pilat, Annas, Caiaphas, and such like : therefore my Son, leaue Voluptuousness, if thou meanest to finde true Felicity and perfect Blessednesse.

CHAP. VII.

The Wandering Knight, by the counsell of Folly, left Lady Vertue and followed Voluptuousnesse, which led him to the Palace of worldly Felicity.

When I had heard both these Ladies tell their Tales, I was more amazed than euer I was before, inasmuch that I wist not which to take for my Guide. But alas (poor perplexed Pilgrim) if I had had but the wit of a Woodcock, and not wabered in minde, I had followed Vertue, and left Voluptuousnesse : But being amidst mine amaze, I requested my Governesse Folly to teach me quickly which of these two Ladies I were best to follow, for the finding of true Felicity. As sooner had I spoken the word, but suddenly she cast out this Language, saying that Vertue was an Hypocrite, and that her way was painfull to passe. But (said she) if you follow Voluptuousnesse, thou shalt her way is fair, sweet, green, and pleasant.

If thou follow Vertue, thou submittest thy self to cold, heat, hunger, thirst, travell, pain, and wearinesse : thou must rise early, and go to bed late, stand in fear, weep, take care, live in sorrow, and yet be in doubt to have Felicity at last. If thou of-

send

The first part of the Voyage

send her neber so little in word or Deed, she will leaue thee, for she is too seuer, euen in small trifling matters : Whatsoeuer she said to thee now she will deny when she hath thee among the Rocks and Mountains : she will leaue thee alone among wilde beasts, to lead thy life in the Wildernesse. Wherefore I aduise thee beleaue her not, and follow her not. But let us take this fair large way on the left hand, through which the greatest part of people do passe, and at night we will lodge in the Palace of Felicity. And this I tell thee, that if thou chance to mislike of thy entertainment there, within a day or two thou mayest retorne, for the way is but short ; and then (if thou think it good) thou mayst clime ouer the Mountains, and ride through the way on the right hand.

These delicate devices of my friend Folly dashed quite the aduertisements of Vertue, whom (with thanksgibing) I bade farewell, desiring her not to be offended, in that I did not follow her ouer the Mountains. Then Lady Voluptuousness led the way, my horse Temerity tred his Trace, and Folly followed fast at my Heels. Vertue biewed us very well, and came sadly behinde me, euen like one that mourneth after a dead Coarse borne to be buried, crying with a loud voyce : Ah thou arrant Ass, leaue Voluptuousness, for she will lead thee to death and destruction. The counsel of thy friend Folly is debillish, she daily deceibes such as follow her : Felicity is false. The language of Voluptuousness is a meere charme, wherewith she useth to bewitch her childzen.

Notwithstanding this exclamation and rebuke, I went on my way, and could not away with her Christian counsel : which when she saw, she gave me a furious farewell, saying : O monstrous man, O beldam beast, O fool-infortunate, O idiotic Idoll, O shadow of man ! thou hast no more sense or reason than an Ass ; thou shewest thy self to be shamelesse, in thus framing thy self to follow Voluptuousness, and to forsake Vertue. Wilt thou embrace worldly wealth rather than heavenly grace ? Wilt thou desire the Tree before the Fruit ? I see thou art souly abused. He that leaueeth Vertue and followeth Voluptuousness is subject to Satban. Remember, O thou forgetch, what Solomon saith : For that I have cryed, and thou hast refused to come after me :

I stayed till the Morrow, but thou understoodst not but doubtedst my counsell, & wouldst not receive my correction; therefore I laugh at thy destruction: but when thine evill hap and trouble cometh, then thou seekest me in the morning when thou shalt not finde me, because thou hast hated knowledge, and hast not received the fear of God, nor obeyed my counsell, but despisest my correction.

Which words uttered unto me by the mouth of Wisdome might have sufficed to withhold me from my foolish enterprize: But she preached to a post; and Folly, whom I followed, did mock and deride her all the while.

CHAP. VIII.

How the Wandering Knight was received and Welcomed to the Pallace of Worldly Felicity.

After we had passed certain degrees on our way, with untwonted joy, Voluptuousness laid her hands on my head, and gave me her best blessing, (I letting her alone as one to whom I ought duty.) Then uttered she unto me certain sweet words, which enchanted me: for presently I lost my senses, esteeming all well that she said or did. After we had spent in sport some hours of the time, the Sun began to set, and so I espyed the Pallace of worldly Felicity, whereto I was not a little glad: for it seemed to me very pleasant, and me thought I smelt dainties. Whereas indeed all was very witchcraft. When we were within a Cross-Bow shot of the Pallace, Voluptuousness hoopt and hollowed, whereto came out a Legion of Ladies pompously Apparelled, among whom were these next named: Lust, Prodigality, Lechery, Wantonness, Carelessness, Bravery, Lasciviousness, Ambition, Drunkenness Licentiousness, and such like.

Being dismounted from off my Horse, Folly took off my Helmet, and my Face being bare, all the Ladies kiss me, and bade me welcome: which entertainment agreed well with my foolish Fancy. Then Prodigality and Ambition led me by

the hands, Lasciviousness and other Ladies led the way before, Bravery and the rest followed after. Thus we entred into the Palace of worldly Pleasures, the gate whereof was great and high, built with Marble-stone, and alwayes stood wide open day and night, Winter and Summer, whereat I marvelled much. Then Voluptuousness told me the reason, with these words: I alwayes keep open House for as many as will, and at what hour soever any do come to me, by night or by day, they are welcome, and I do receive them royally. Then Voluptuousness led me into a great and sumptuous Hall, hanged with Cloath of Arras, and full of Torches burning round about. There Lust unarmed me, and Bravery gave me a night Cotton of Crimson Welbet, lined with Martine skins. Witin a little while after the Table was covered, in came the fine cates, and to supper we go.

This done, Lady Voluptuousness set me in the highest place, and there sate on either side of me Licourishness and Drunkenness; then the rest of the Ladies sate down in their degrees: but Voluptuousness sate right against me, who curiously carbed me of the delicatest meat. Our Waiters were young Gentlemen, bravely Apparelled, our Service was sumptuous, our Meats well seasoned, and handsomely handled: our Cooks were cleanly, our Butlers bountiful, our Serbitours were Angular, our Musick was excellent, our Singers were sweet, and every Officer exceeded in delicatenesse. There was dainty feeding, pleasant parleying, continuall quaffing, insomuch that halfe drunk and whole drunk was a goodly game: ribauldery was our recreation, and as for knavery it was canbast to the prooffe. When supper was ended, Lady Wantonness came to me, and asked me if I would Dance: And Lady Lust likewise, asking me whether I would lye alone, or have a Bedfellow? I made answer, that I was weary, by reason of my journey, and so desired to go to bed. Then Lasciviousness brought me to my chamber, where she lodged me in sweet Sheets, a soft Bed, Curtains of Lillie, and all things costly and excellent. In conclusion, Lady Voluptuousness took her leave, promising in the morning to shew me the rest of the Pallace of Worldly Felicity, whereof I dreamed all night, my head was so full of toys.

CHAP. IX.

Voluptuousness sheweth the Wandering Knight some part of the Pallace, and after brought him to dinner.

In the Morning when the Sun beams brightly adorned the Chamber where I lay, I perceived the gallant glass Windowes of costly Crystal; Lasciviousness came unto me and had me good morrow, asking me if I would rise. Whereto I answered yea, and did so with speed: now whilst I was trimming my self, in came Licourishness, and her Sister Drunkenness, who had prepared my breakfast: anon after came in Lady Voluptuousness accompanied with Lust, Leachery, and all the rest; she was apparelled more like a Goddesse than a Queen. All these kissed me sweetly, and sate down with me to breakfast; which being ended, Ambition put upon my head the Cap of Curiosity, wherewith presently I became so curious as could be in all things, saving goodness. Then I desired Voluptuousness to shew me the rest of the Pallace, according to her promise: so we walked together, into a goodly great Chamber, hanged about with Cloath of Gold beset with Pearls. This Chamber was paved with Marble black and white, the Pillars were Jasper, the Roofe was Ivory laid on with Gold, and the Stairs were Alabaster. In this Chamber also was a Sumptuous Chair of State, wherein most magnificently sate a Prince, having on his head an Imperial Croon of Gold beset with precious Pearls, and in his hand a scepter Royal. He was, besides that, very richly Arrayed, accompanied with many Nobles, pompously Apparelled. This Prince I revered, and he likewise saluted me, giving commandement, that I should be most singularly and excellently used. So we went from thence; and being abroad, I asked Lady Voluptuousness what Prince the same was: who said that he was the Prince of the Pallace, (even my Father) the only giber and bestower of Felicity: the which I believed to be true, till I sawd indeed, that he was Lucifer, the Father of Slephness, the Grand-father of Gluttony, the Prince of Pride.

The first part of the Voyage

the Emperour of Iniquity, and the Lord of Lewdness, a Ruler of the World, and one that had nothing to do in Heaven, but in Earth, among a sort of wicked worldlings, and Debauched People.

This Lucifer arrogantly challengeth unto himself, that he hath Power to give Gloze, Honour, and Riches, to whom he listeth, as the Scripture witnesseth; wherefore worldlings do serve him as his Subjects. From thence we went to the Treasure-House, where we saw Coffers full of Coyne and Jewels, which was kept by Lady Fortune (as Voluptuousness said) and she bestowed all that Treasure on such as the King commanded. From thence we went up into a great Gallery, where we saw three Presses, the first full of fine wollen; the second of pure Silks; the third of fair white Linen: this place Pomp had in keeping. From thence we went to the perfuming house, which differed nothing from an Apothecaries Shop. For there I found all things that might move a Mans appetite, or stir up his delight. There were colours to paint proud women, Perfume and Ointments to make their bodies soft and sweet, and this place was kept by Lasciviousness. Then we went into goodly large Vaults, where wine of no kind wanted, and there was Dame Drunkenness her Kingdome. From thence I was led to the Kitchens, where all things were kept in order by Licentiousness, whose rule lay in that place. From thence to another great Room, where we saw a sort of young sweet-faced Bodies: Voluptuousness told me they were Ganymedes and Endimions. From thence she had me by to a place that was builded very round in compass, which place was marvellous bright and lightsome, by reason of the great Glass windows of Crystal. This served them instead of a Temple, for they had none other: Here we saw a great number of fine Delicate Dames, exceeding Amiable and Beautiful; among all, one Excelled, whose Name I asked, and Voluptuousness told me that it was Lady Venus, whom all Licentious Lovers do like notably well, and honour her as a Goddess. By her side a blind Boy, who with his Boto and Arrows shot at adventure, and hit my Heart: by and by came down Venus and she plucked it out, receiving me with comfortable

of the Wandring Knight.

soztable words and wonderfull persuasions. And although the Arrow was quickly taken out, and might seem to do no harme: yet I thinke the head thereof was poysoned, for it hath made so deep a wound, as is very infectious, and scarce curable, unless with some speciall plaisters. The same Cupid governeth all Lecherous Lovers, of what age soever they be, of degree, witnesse daily experience; he is naked and past shame, not caring who looketh upon him: his blindness representeth the Folly of such as run head-long after lewd love, setting their Feathers in the wind, without respect of any after-clasp. His Bow and Arrows do signifie the Folly of Fools, which offer themselves to be his But, and stand still while he doth shoot and hit them. His wings signifie the waivering minde of such as he hits, who are quiet in no place or time. For who is more mutable, vain, light, inconstant and variable, than the fleshy Lober. Some say that this Cupid hath a Torch burning in his hand, meaning thereby that he burnes to the heart, all them that he toucheth. All this dispatched, Voluptuousness and I went to Dinner; and he promised me when I had dined, to shew me the rest of the Pallace.

CHAP. X.

Dinner being done, Voluptuousness sheweth the Wandring Knight the rest of the Pallace of Worldly Felicity, with the description of the Towers thereof. And by the Author is declared the evill Fruit of certain notorious sins.

This chanced in the pleasant Month of May, when Love and Lust is most in force: so it was determined, that we should Sup in goodly Gardens; not in Banqueting Houses, although they were wonderfull fine, but in Arbores over-grown with Sweet Eglantine, Rose-trees, and Vines; fair, and clear Fountains of cold water running by, and fragrant Herbs and Flowers casting a comfortable Scent. The little pretty Birds did sing round about us, as well in Cages, as on Trees, and Bushes. There was playing, piping, singing, dancing, leaping, embracing, and kissing: Finally, each

The first part of the Voyage

each Lober with his Lady was merry; and to be brief, every one did what liked him best, and thought themselves happy to find such Felicity. But all my desire was, to see the rest of the Pallace: wherefore I charged Lady Voluptuousness with her promise, which took effect, inso much that we went all along to a certain place, where I saw the very secret Lodgings of Voluptuousness. But what they were, for fear of offending the Reverend Reader, I mean not to rehearse: then we went from Gallery to Gallery, from Office to Office, from Chamber to Chamber, where I saw every place furnished with so rich Mobables, and such choyce, as nothing can be wished more.

Amongst all these Rooms one Chamber exceeded in largeness and Workmanship, for costly Carving, and in all other respects. There I found a very brave Bed gorgeously trimmed, inso much that I commended the same highly. Then Lasciviousness said that she had charge of that Chamber, and if I liked to lye there that Night, I should. Lust also promised to bring Lady Venus to lye with me. I hearing this, we thought I felt the wound that Cupid gave me as fresh as at the first: Then went we about the Walls which were all of Jet, Thicke and Strong: Upon these Walls were built seven Towers like unto Steeles, and every Tower had his owner: In the first Lodged Pride, in the Second Envy, in the Third Wrath, in the Fourth Gluttony, in the Fifth Leachery, in the Sixth Covetousness, and in the Seventh Sloath. My purpose was to go unto them all one after another. And as I entered into the Tower of Pride, which was the first, I spied written this Poem over the Porch, PRIDE IS THE PRINCE AND ROOT OF ALL SINS. For as a King accompanied with a great Train of Serbitours, even so hath Pride a sort of Sinns for her Subjects, ever whom she Reigneth Prince like. Again, as Kings keep and hold their own right, even so doth Pride behabe her self toward the proud. It is a singular sign of a great Reprobate and cast-away, when a Man libeth long in Pride. For this sin displeaseth God more than all other Vices, as humilite pleaseth him more than all other vertues. And because the proud advance themselves above all other, the Devil dealeth with them accordingly: For as the Crow when he is

not able to crack a hard Walnut with his Bill, taketh his flight aloft right ober a great stone, and letting it fall, breaketh the same, and then alighteth to eat the kernell, eben so playeth the Deuill with the proud, for first he aduanceth them aloft, and bringeth them to promotion in this World, but when they are in the top of their happines, and think upon no danger, then, ehen then comes the Deuill and throwes them down head-long with a mischief, into Hell.

The difference between the humble and the proud, may be known by that of Cozn and Chaffe. For as Chaffe being light is pult up aloft with the winde, and is suddenly Consumed, whereas contrariwise good Cozn lying low, is gathered from the ground, laid up in Garners, and esteemed of ebery body: eben so it falleth out with the pride of the proud, and the Humility of the Humble. Unto Pride do appertain these Vices following: namely Arrogancy, Presumption, Contempt, Heresie, Hypocrisie, Disobedience, Vain-glory, Ambition, and such like.

In the second Tower lodged Envy, ober whose Entry-dore this device was Written, FIRE-BRAND OF HELL, AND THE DEVILS DARLING. Now Envy is a Sadnesse and Heabinesse of Heart for anothers Prosperity. This Sin hath Soteraignty in the bad, as Charity in the good. Charity is a Badge of Salbatton, Envy of Damnation. The enbious Man differs not from the Deuill in any Degree, they are Partners in gain and in loss. If the Deuill reap profit by doing ebill, the enbious Man will be sure to follow his trade, for lucre sake. And as the enbious Man grudgeth at anothers profit and good name: so doth he delight in anothers loss and ill Report: There cannot be a fouler and more cruell Sin than Envy: for she alwayes tormenteth and begeth her Follower, I mean the enbious, in whom she dwelleth. He that seeketh to get good by others ebill, neber amends in that minde. And he that planteth his pleasure upon anothers pain, shall have such fruit, as he that grafts Figs on Thorns: or would make Fire to burn by pouring Water thereon. Envy is a disease hard to be healed, because it lyeth hidden in the heart, where the Physitian cannot come to cure it. There belongs unto this Vice, Ha-
cred,

The first part of the Voyage

tered, Malice, Slander, Disdain, Treachery, and the like.

In the third Tower dwelt Wrath, over whose Porch this Passey was written, **THE VERY MURDERER OF HOLY LOVE.** For as holy Love prepares the Conscience to dwell with God, so doth Wrath prepare it to dwell with the Devil; Wrath taketh away the hearing of Reason. The Wrathfull Man will hear the Counsell of none. There is nothing Resembles the Image of God more than Man being in perfect Love. For God will be there where Unity is kept, where People be at peace, and where Countreys be quiet: which cannot be in Wrathfull Wretches. A Wrathfull Man is like unto one possessed with a Devil, who is ever tormented untill he hath vomited him out. Wrath maketh Men fight, Wrath causeth Blasphemy, by Wrath the Devil conquereth Countreys, Wrath is like a muzzled Dog; For when he cannot bite, yet with snarling he makes others go together by the ears. And as the Fisher-man troubleth the Water, because the Fish should not see his Nets, even so the Devil by Wrath troubleth Man, to the end he should not understand nor perceive his own destruction. To the wrathfull Man belongs inflaming of the heart, Indignation, Disorder, Blasphemy, Contention, Rancour, Revengement, Murder, and such like.

In the fourth Tower dwelt Covetousness, whose Passey is this: **IDOLATRY AND A BOTTOMLESSE GULFE ARE INSATIABLE.** The covetous man is forsaken of God, for he loves his gain better than God: he had rather lose God than Goods. For little trifles that touch his profit he sweares and lies, which is a thing most damnable. The Faith, and Hope, and Charity, which he should have towards God, Covetousness turnes it to Riches. The covetous Mans heart is all upon his Goods, and not upon God: for where the heart is, there is also a Mans love. The covetous Man offendeth in evil getting, in evil using, and in evil loving his goods. The Covetous Man is governed by the Devil, hazarding his Soul to eternall torment for the lewd Love of Tempozall toys. And as the House is caught in the Trap, whiles he hopeth to get the Bait, even so is the covetous Man by the Devil, in hunting after Riches. The covetous Man is like
unto

unto a Hog, whose life doth little good to any Man, but rather great harm, by reason of the nospinness and filthy stink which that nasty Beast procureth: but when the Butcher hath killed him, then he yields profit, because it nourisheth, &c. Even so the covetous Man whiles he liveth doth good to none, but rather damniſies his Neighbour: but, when Gods slaughter-man (Death I mean) comes and despoileth him, then these that live fare the better. The Covetous man is like a Band dog, that feedeth upon Carrion, and will admit no companion to take part with him, but eating all alone, and filling his guts till he burst, he dyeth, and the Fowles of the Air devour him. The covetous man hoardeth his goods, and suffereth the needy to starve. The covetous Man croweth over the poore, the Devil croweth over him. And upon covetousness attend these Monsters, Usury, Simony, Fraud, Perjury, and all Sacriledge, Deceit, Extortion, Oppression, and the Devil.

In the fifth Tower dwelt Gluttony, over whose Portall this Poesy was written, VENOMOUS WINE AND DEADLY DRAINTIES. Truth it is, that the throat is the gate of the Body, you know that when an Enemy would winne a Castle, if once he get in at the Gate, he makes no doubt of winning the hold: even so the Devil, when he hath entred in at the Throat, it is no question but he would winn both the heart and body. Now his custome is to enter with many Sins, of which Gluttony is the Mother. For the Drunkard and Immoderate Feeder consenteth to all Vice. Therefore it is requisite to let a good Porter to keep the Throat, lest the Devil get in. For as a Man may lead a Horse when he hath by the Reins: even so may the Devil rule a Man, having once gotten hold of his mouth by Gluttony, pea he then possesseth himselfe wholly. The servant being Corn-fed, oftentimes rebelleth against his Master: even so the Body having received excess and more than enough, is apt to Rebel against the Spirit. Gluttony kills more than the Sword of the Enemy, it makes many to dye sooner then they should by Nature. Excessive Eating and Drinking corrupteth the Body, and ingendereth diseases. Wo Gluttony Men be franked, as Capons are crammed. A
Glutton

The first part of the Voyage

Glutton is worse then a Hog that feedeth filthily, and yet the Hog is like the Sire, of whom he takes his manners, and doth but his kind.

They that make Taberns their Temples, are like a Hogge wallowing in the mire. For as the filthy Hog tumbleth in the mire and dirt, even so do Gluttons and Drunkards oftentimes wallow in damnable Drunkenness and Gluttony. Upon this foul Sin other Sins do depend, as namely, Greediness of meat, Devouring, Daintiness, Excess, Dulness of feeling, Foolish mirth, Vain-babbling, Ribauldry, and bold beastliness.

In the sixth Tower lieth Leachery, whose Posy was A COMMON AND FILTHY WHORE DEFILETH BOTH BODY AND SOUL. For the filthiness of a Harlot corrupteth a Man within and without. Of all Sins, this Sin of Leachery is the pleasantest to the Devil, because it hurteth both Body and Soul, and because he was never toucht with it, being a Spirit, and no Body. Were not the Merchant a flat fool to make any Bargain, knowing before that he shall repent it after? Even so the Leacher takes much pains, he spends his Goods to accomplish his desire, but afterwards he repenteth both his pains, his cost, and his purchase: nevertheless, with that repentance he is not forgiven of God, unless a full purpose and resolute intent of amendment issue and follow hereupon. The Leacher in his Life is three wayes tormented: first, with the heat of a Harlot: secondly, with the pain of his hurt: and thirdly, with the worm of his own Conscience. He burnes in Concupiscence, he stinks with infamy, his Conscience accuseth him for his offence. Leachery is a ditch wherein the Devil burles other Sins. To behold a Woman wantonly is a great alluring to Leachery, so that good were it, not to look upon her at all, but much better not to touch or meddle with her carnally. Six other Sins wait upon Leachery, to wit, Fornication, Adultery, Sacriledge, Incest, Buggery, and Rape.

In the seventh Tower dwelt Sloath, whose Posy was, A SLOTHFULL HUSWIFE AND ALWAYES SLEEPING. Sloath is a heaviness of heart, and an hatred of spiritual goodness, whereby a Man is made negligent in serving of God, either by good words proceeding from the mouth, or good works issuing

of the Wandring Knight.

issuing from the heart, both which God himself willet. It is most fit to acknowledge a Creator, and an encrease of that good and goodness which we daily receive : as also to confesse our selves Sinners, and God the forgiver. But as People are dull to do good deeds, so are they swift to commit Sin. Many Evils grow by Sloath, whereof two be perillous, and Sloath her self confesseth no less : namely, to neglect a conberthing unto Christ, and a carelesnes of confessing Sin, whereby it cometh to pass, that oftentimes many depart this Life, not confessing themselves to have offended God, neither yet conberthing or turning unto him : in doing whereof they hazard both body and soul. It is a hard thing for one to dye well, that alwayes lieth ill. In this Tower of Sloath are fifteen several lodges or cabins : in the first, lieth Luke-Warmnes ; in the second, Lasciviousness ; in the third, Drowiness ; in the fourth, Carelesnes of himself and his Health ; in the fifth, Delaying the time to do good ; in the sixth, Retchfulness ; in the seventh, Dastardliness ; in the eighth, Undevoutnes ; in the ninth, Heaviness of heart, or hatred to serve God ; in the tenth, Weariness of life ; in the eleventh, Desperation ; in the twelfth Unsteadiness ; in the thirteenth, Unconstancy ; in the fourteenth Murmuring, in the fifteenth, Unpatience. And thus much of the seven Towers built upon the Wall, and the dwelling in the same. It remaineth now to say somewhat of the standing of this Pallace, which we intend to do in few words.

CAP. XI.

A Description of the Scituation or standing of the Palace of Worldly felicity.

This Palace was situated or built in a pleasant Valley, upon the foot of a high Mountain, incironed with Hills on every side, whereby it was not only defended from force of Tempests, which way soever the Winds blew, but the very Hills themselves were very sightly and serviceable. For on the one was a goodly Vineyard, wherein grew Grapes of sundry sorts : on the other side it yielded great quantity of grain : on another

The first part of the Voyage

ther side tohere high Woods, tohich yielded great store of good Limber, and Trees toherein bred all manner of Birds; on another side were Warrens and Conny-borowes full of Hares and Connies: in another place was a goodly Park, where in was no want of Deer, Red or Fallow. Beyond these Hills were goodly Forrests, full of Gentlemanly Game for hunting. In the Valley where the palace stood was a marvellous fair green Medow, throught the middelt whereof ran a Riber of fine fresh water, upon the brims whereof on both sides along grew Apple-trees, Pear-trees, Plum-trees, Olive-trees, Elder-trees, Whe-trees, Elm-trees, and such like: fast by the goodly Bank also grew many young Hazel-trees, full of Nuts, at the time of the year, and by that again such store of Walnut-trees, as pass to be spoken, besides many Ponds full of Fish, and excellent Orchards of all kinds of Fruit, and goodly Gardens also of sweet flowers. The Riber was not without great store of Water-fowles; and as for the Wood, there bred in it Hawks, Hernes, Pelicans, Pheasants, Cranes, Wood-cocks, Wiltors, Kites, Crows, Cormorants, Turtles, Woodquits, Eagles; to be short, all kind of Birdg possible, as might be perceived by Feathers, which fell from them to the ground pruning themselves. What should I speak of Pigeon Houses, and of secret Banquetting places, fine and delicate? why it were but Folly. Beside all this, you must think that there were Tennis-Courts, and all other places of Pastime; the Walls whereof were very high, insomuch that it would have made one amazed and dizzie to look down from the top. There was also a marvellous Hoat and fearful to behold, the bridge whereof was not broad, and called Desperation, the passage over being a long narrow Plank, so that if one went awoy, he fell in, with hazard never to be recovered. The Stables were full of goodly horses, as Hobbies, Jennets, Barbed Horses, Geldings, Hackneys, Mules, Camels, and Colts. The Kennels full of Dogs, as Gray-hounds, Otter-hounds, Hare-hounds, Spaniels, for Land and Water, Mastibes for Bull, Bear, and Boor. We Supt in a Banquetting House, and our Supper excelled all the Fare that ever I saw; : Lady Venus kept me company, and I was dilled with the sumptuous service that I had. All my delight was to behold

Lady

Lady Venus, who sat ober against me, insomuch that at last Voluptuousness ober-came. Supper being ended, in came Stage-players, Dancers, Maskers, Minnioners, and many sports, which we used daily in Feasting. Now when I wared weary, I took my leafe of the Company with good night: and then was brought to the brabest Chamber in all the Palace, Lady Venus and her waiting maids tending upon me. But ebery one departed after I was in Bed, saviing only Venus, the Goddess of Love, with whom I lay all night.

CAP. XII.

The Authour declareth how the wandring Knight, and such like Voluptuous livers in this world transgress the ten Commandements of Almighty God, underwritten.

So long as the Knight continued in this pestilent Palace of Worldly Desire, following his own Fantasie, by vain Voluptuousness enticed, he did no other thing but play the fool, Dance, Leap, Sing, Eat, Drink, Hawk, Hunt, Fish, hunt Whores, and such like, (as did the Prodigal Son) and lead a dissolute life, for the space of eleven dapes, which signifies a marvellous mystery, and unfortunate. For the Number Eleven by the Opinion of Christian Doctors, and Philosophers, is a wicked and unlucky number; for that the number ten signifies, the ten Commandements of God, the number of Eleven which is one more, prophesieth and fore-telleth the transgression of them. Wherefore the Knight habing remained eleven dapes in the Palace grievously transgressing the will of God, letting loose the bridle of his own affections, without restraining any of them: if you note well the premises, and see into the sequel, you shall find, that such as live after the order of the Palace of worldly Felicity, being given to follow the pomp and Pride of the world, with the Pleasures and Voluptuousness of the same, and seem willing to lead that life, without purpose of change, nay rather, triumphing and rejoicing therein; I say truly, that such are Transgressors of Gods Lawes. Contrariwise, such as account themselves here to be but Pilgrims; and fir their

The first part of the Voyage

their affection on the other World, where Iesus Christ reigneth in glory, reputing this life an exile, and desiring to be delivered out of it, to the end they may enter in at the Palace of the heavenly King, shall enjoy the fullness and happiness thereof.

As this World yields a great deal of Temporal goods and Transitory Honour, so doth it also make an end of them. Note those that use these gifts to the glory of God, are Gods people. Contrariwise those that do use them voluptuously, are Vessels of the Devil, and transgressors of the Lawes of God, as may appear by the Ten Commandements, which I have set down for that purpose. Wherein all Worldlings may perceiue that by living voluptuously they grievously transgress Gods Lawes, to their own destruction. And as the Ten Commandements were written in two Tables, even so are they divided into two parts. The first comprehends four, concerning the Love of God: The second, six, touching the love of your Neighbour. And therefore who so loseth his Life Worldling-like, and seeketh his Felicity in Voluptuousness, is doubtless a Vessel of the Devil, and loveth not God nor his Neighbour, because he transgresseth the Law of God, which followeth in due and convenient order.

I Am the Lord thy God, thou shalt have none other Gods but me.

2. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, nor in the Earth beneath, nor in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the children, unto the third and fourth Generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandements.

3. Thou shalt not take the Name of the Lord thy God in Vain: for the Lord will not hold him guiltless that taketh his Name in Vain.

4. Remember that thou keep holy the Sabbath day, six dayes shalt thou labour and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy Son, and thy Daughter

of the wandering Knight.

ver, thy Man servant, thy Maid servant, thy cattel, and the stranger that is within thy Gates: for in six dayes the Lord made Heaven and Earth, the Sea, and all that therein is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.

5. Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

6. Thou shalt do no murther.

7. Thou shalt not commit Adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy Neighbour.

10. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

This is the Law of God, by which you may perceiue that such as liue in the Pallace of Worldly Voluptuousness are Transgressours of the same. Contrariwise, such as seek for Heavenly Felicity are Gods beloved, and they shall haue the possession thereof. Now hearken what hapned unto the Knight, having liued eleuen dayes in the Pallace of Vain and worldly Felicity.

CAP. XIII.

The Knight rode to recreate himself, and view the warrens and Forrests, which were about the pallace of worldly Felicity, anon he saw it sink suddenly into the Earth, and perceived himself fast in the mire up to the saddle.

After I had sojourned eleuen dayes in the Pallace, transgressing Gods Commandements and leading a beastly life I desired to ride into the Forrests thereabouts, not intending to giue ouer my Voluptuous life, but for my pleasure, because I was weary of making good chear. For although Worldlings delight to eat, drink, dance, leap, sing, ride, run, and such like, yet notwithstanding they cannot continue in this trade of life, without intermingling it with some other recreation; wherefore they often leaue (by constraint) their pastimes, though they

they intend to return thereto again. They do not utterly abandon them, but break off for a season to procure them better appetite. I then being weary, was willing to see the Warrens, and other pleasures, which when my governess Folly understood, she told the same to Lady Voluptuousness, and she consented to Hunt or Hatch with me, whereof I was right glad. Then I apparelled my self in Hunters guise; instead of my Helmet, a Hat full of Feathers; for mine Armour, an Horn, and I leapt upon Tenacity my Horse: Voluptuousness had a Hobby, Folly a Jennes, and the other Ladies every one of them a Paley. There came the Huntsmen with Grey-hounds and Mastibes, hooping, hollowing, and galloping together, some one way, some another. The dogs were at a beck, up starts the Hare, the cry was pleasant to hear. But in the midst of all our pastime, I chanced to breathe my Horse, and turning towards the Palace of Worldly Felicity, suddenly I saw it sink into the Earth, and every Body therein. But what lamentable Out-cries they made, you that have reason are to judge: then did there arise amongst us a Whirl-wind, with an Earth-quake, which set us all asunder, in so much that I and my Horse sunk in mire up to the Saddle: all this while my mistress Folly only remained with me. This Earth-quake yielded such an Air of Brimstone, that the like hath not been felt: then I perceived that I was far from the pleasant Palace, Gardens, Orchards, and Vine-yards of Voluptuousness, and rather in a beastly Bog sticking fast, and nothing near me but Serpents, Snakes, Adders, Toads, and Venomous worms. Such was my perplexity in this case, that I fell into despair, being not able to speak one word, I was so sore amazed: but when I came again to my self, rebited from death to life, and found my self in that beastly Bog, I tare my hair, I rent my cloaths, I wept, I wailed, I howled, I cryed, I torung my hands, I struck my breast, I scratcht my face, I bit my Armes, and spake thus: O Wretch, O Ass, O Miserable Fool, O Captive, O Fondling, where is now the Palace of Worldly Felicity? Where are now the brave Chambers, hangd with cloth of Arras: Where are now the gallant Gardens, Orchards, the Meadows, the Corn-fields, the Coffers of Coin, the Ladies

Ladies so lovely, thy batons, thy Hounds, thy Horses, thy Dr-
 en, thy Serbants, thy soft beds, thy good chear, thy Wives,
 thy Musick, thy Pleasure, and all the things which thou hast a-
 bused? Alas wicked Wretch, how hast thou been deceived,
 thou thoughtest thou hadst been in the Palace of true Felicity,
 and for Felicity thou findest Vanity: Thou hast been wickedly
 enchanted thus to find evil in stead of good. Herewithall I
 turned my self toward Folly, and railed at her, saying: O cur-
 sed, cruell, and deceitfull beast, O monstrous mocker of man-
 kind, O filthy Babod, O Menethous Wiper: Is this the good
 hap I should have? Is this the palace of Felicity, whither thou
 wouldest bring me?

Curled be the day that eber I saw thee, cursed be the day that
 eber I heard thee, cursed be the day that eber I believed thee,
 cursed be the day that eber I followed thee. It is eben so: that
 thus thou governeest, eben beastly and damnable? Is it eben
 so: that thou leadeest people eben to Perdition? Where is the
 Felicity thou promisedst me? Where is the good hap I should
 have by thee? It is chanced to me eben as I doubted by the
 way, when thou discoveredst thy filthy Feats, beginnings, and
 proceedings, howbeit thine enchantments and thy flattery cau-
 sed me to keep thee company, when full fain, God wot, I
 would have been rid of thee. But such was my arrogant igno-
 rance, and ignorant arrogancy, that I followed the dangerous
 Counsel. When I had thus scolded and took on, the lewd los-
 tel loudly laught me to scorn. Whereat being in a rage, I
 offered to draw my sword, but it would not be: then I spurred
 my horse, but he could not lift up his legs. Notwithstanding
 for all this I carryed the mind still I might get out not having
 help, eben by mine own strength and industry. But be you
 sure of this, that after a Man be once sunk in, and drowned in
 fleshy Voluptuousness, he shall stick fast, and not be able to re-
 cover himself, unless he have the help of Gods Grace, which
 he of his goodness gibe us all. Amen.

CAP. XIV.

The Author cryeth out bitterly against worldlings, and their Felicity.

O Wicked Worldling, O Traytour, O Lpar, O damnable deceiver, armed with filthy fraud and cursed craftiness, having a face like a man, but a taylor like a Dragon, who with thy pestilent prating promisest that which thou never wilt nor canst perform: to wit, peace, rest, assurance, blessing, and felicity. Whereas contrariwise thou shewest thy self Wain, Cruell, unquiet, uncertain, cursed, and desperate. And because thou wouldest bestow thy popsons, and not be perceived, thou coverest it with a little honey of delight. O foolish Worldlings and lovers of Voluptuousness, why suffer you your selves to be so foully abused? Why fly you not from her, since you know she is damnable? Why do you believe a Lpar? Why do you follow a deceiver? Why become you acquainted with such a Furtherer? Why do you not purge your understanding of Erronious Opinions? Why consider ye not what the World is with a perfect Judgment? If you did all this, you should find your selves out of the way. For Worldly goods, Voluptuousness, and Pleasure, are mingled rather with Bitter things than with sweet.

In following Voluptuousness, you are not happy, but unhappy, not Wise, but flat Fools. Saint John saith: All that is in the world is Concupiscence of the flesh, Concupiscence of the eyes, and Concupiscence of Pride. The world and all her Concupiscence shall pass: but he that doth the will of the Lord shall continue eternally. Hearken ye foolish Worldlings, hearken you Messels of Voluptuousness. This teacheth you assuredly, wherein consisteth all your Felicity, and how it is damnable. Consider Saint Johns words, That the world shall pass, and the Concupiscence of the same: What meant he by the World? nothing else but, as Saint Austen saith, All worldlings and lovers of Voluptuousness, which preferr visible things before invisible, the flesh before the Spirit, Satan before

Of the Wandering Knight,

before Iesus Chrift: eben as commonly we call a house good or bad according to the usage of them that dwell in it. The eye, the flesh, and the pomp of life is the Worldlings Felicity, that is, their Heaven. If all goodnesse come of God, (as sure the concupiscence of the eye, the flesh, and the pride and pomp of Life cometh of the Devil) are not they deceived that think it good, or fix their affection to follow it? I could say, there is a gnawing Conscience to torment the Worldlings. I could say, that the Voluptuous man hath the wrath of God hanging over his head: I could say, eternal death is reserved for his reward. After excessive eating and drinking, comes surfeits, Head-ach, loss of wit, dropsies, loss of appetite, griping of the guts, palsies, weakning of the body, infamy, and shame. Now to Venery, wherein the Voluptuous Man taketh such pleasure, as in nothing more: First, what vains, what sorrows, what torments and anguish hath the Lewd Lober, before he can compass his desire? his desire cannot be atchieved without loss: For we see that Leachery and Gluttony breedeth poverty, which is a very heaby burthen. But imagine it costeth nothing, as oftentimes it chanceth among such as be rich, yet notwithstanding they feel eben what sorrowes, namely loss of Body and Soul. Touching the sin of Leachery a man therein is like unto a beast; for in his blind delight he is deprived of reason, and therefore the deed declareth it self to be damnable. This Sin bringeth her reward in this World, as Dropsies, Palsies, Leprosies, Colours, Burnings, Witches, and French Pox, which is the very worst, the commonest, the loathsomest, and the most infectious disease of all: besides that, banishment from all honest company, decay of Strength, and loss of good Name and Fame. Do you account him a happy Man which spends his daies in Drunkenness and Leachery, heaving here so many Vils? abstinence or forbearance doth not warn them to take heed thereof, though it be the only medicine. Now touching Concupiscence of the eyes, whereby covetousness and desire of Riches is understood: First, though Gold and Silver be but Earth, what vexation hath the covetous Man to atchieve it? He saileth over tempestuous Seas, he climeth over Ponsitrous Mountains, he diggeth deep into the

The first part of the Voyage

beluels of the Earth, he suffereth hunger, thirst, cold, heat, and a thousand mischiefs. One is ozoned, another killed, the third robbed, and he that hath obtained his purpose, lieth in fear to lose it : the covetous Man suspects every body. It is not Coffers full of Coin, that can make men happy : Our Saviour terms it Trash and Thoznes, because it pricks the heart, and cozrupteth both Body and Soul. Saint Paul saith, He that wissheth Wealth in this World, falleth into temptation : Is not Judas an Example, who in case of covetousnes hanged himself. How to Concupiscence of Pride. He that hath Honour, Authozity, Might, Estimation, and Dignity in this World, thinketh he is happy, but such are loden with unhappiness : for what pains, labour, and vexation endureth the ambitious Man, befoze he can come to dignity, Honour and Authozity? And when he hath it with all these vexations, he is not sure how long he shall enjoy it. We see oftentimes Fortune turns her Wheel, and that the Ambitious end their Lives with infamy. Take an Example of Priamus King of Troy, who flourished in Friends, and Riches, Honour, Might, Kindred, and Childzen : did not he and his Offspring, the greatest part of them dye most miserably : as for the rest, they became Serbitors, and were at length killed in Troy.

Crcsus King of the Lydians, as rich and mighty as he was, after he had raigned fifteen years, he was Vanquished by King Cyrus, lost his Kealm, was carryed away Captive, and led all the rest of his life like a Slave.

Dionysius the cowardly King of Sicill, was hunted out of his Kealm, and became so pooz, that he kept a Schoole in Corinth, and by teaching little Childzen he got his living very poozly, God wot, and beggerly.

Mithridate, King of Pontus, a rich and mighty Prince, he subdued twelke Nations, wherein some say all Languages were spoken, yet he for all that, after he had wearied the World with Wars, was forsaken of his own People, pursued by his own Son, and overcome by subtilty : insomuch that he was glad to desire a Frenchman to kill him, who did so, and that was his end.

Valerianus the great Emperour of Rome, eben he that persecuted

secuted the Christians, and did much mischief, was taken by his Enemy the King of Persia, who against the Law of Arms, made him lye down, whiles he trode on his back to leape on his Horse.

Bajazet the fourth King of the Turks, was Vanquished by Tamberlane a Tartarian, and King of Scythia, who kept him in a Cage like a beast, and with a Golden Chain led him, like a Spaniel, throughout all the Army: yea, he was glad to feed under Tamberlans Table, like a dog. And therefore let this be a conclusion, that Honour, Authority, and Dignity is no Inheritance. Moreover, what Labours, Travels, Vexations and Perils do Princes pass through even at the present, to maintain themselves in their Estates: What Wars and slaughters have been committed partly to get, and partly to keep rule and Regiment: Ambitious Worldlings cannot play with their pleasures, if they have not first passed some of these Vexations. In youth men run their race without regard of Conscience, but when age comes on, and nothing left for Lust: when White hairs, a Walking staffe or crutch, a pair of spectacles, Cotton put in their ears, when none of these things can help them, then must they endure the gnawing of Conscience, which Voluptuousness kept hidden a long time. Whatsoever is pleasant to youth, the same is unpleasant to Age. And what comfort may an Old Man conceive, when he can think upon no time of his youth, that was well spent and Vertuously bestowed. What discomfort is it, when Conscience accuses the old man of his young years wickedly wasted: But as the Elect live in hope, so do the Reprobate in despair. He that followeth Voluptuousness, is Gods enemy. For Saint James saith, He that loves the World hateth God. You may well think, that Sin is hated of God, when he suffered his only Son to dye upon the Altar of the cross for this end, that Sin should not be unpunished. And why was it, but because the Sins of Adam increased, as Generations multiplied: The evil rich Man that lived at his lust, was Tormented in Hell with fire and thirst, in whom the words of our Saviour Christ are verified, saying, Woe unto you that now laugh, for you shall lament and weep. So to you foolish Worldlings therefore, and you Vain Voluptuous

The first part of the Voyage

titious persons, bannring your selbes happy in following your fleshy appetites, when for such pleasures you shall suffer torments, not in this World, but in the World to come, you will sing a new Note.

But now to our Knight, whom we left in the mire, and deep ditch of Sin. I refer you to the Psalmis of David, and chiefly the 36. 98. 72. 143. and there you shall find the truth, that Worldly Felicity is no other thing, than Vanitie, dreams, and meer abuses; and also that Worldlings are accursed and unhappy. Wherefore I beseech you in the name of our Lord and Saviour Jesus Christ to use the goods of this world, as Pilgrims use their Lodgings, and such fare as they find in their Wopage, that is, not to set your hearts upon them, nor so to love them that nothing be left for the Lord. For as the Knight saw the Palace of worldly Felicity sink suddenly, with all her people, and pomp: even so shall it happen unto all Wolutuous worldings, at the dreadfull day of Judgment, unless they return from their wicked waies, forsake Sin, embrace a new life, and serbe the Lord in holiness and righteousness. Wherefore let us bridle our affections, refrain our own pleasures, repent with true sorrow of heart, attend, wait, and hope for the mercy of God, by the intercession of our Lord and Saviour Jesus Christ, that he may make us happy Possessors of true and everlasting Felicity; to whom be all honour and glory world without end.

The end of the first part of the Voyage
of the wandring Knight.

THE
V O Y A G E
OF
The Wandring Knight.

The Second Part.

C H A P. I.

Gods Grace draweth the Knight out of the filth of Sin, wherein he stuck fast.

I Have declared in the first part of my Voyage, how being governed by Folly, in contemning Vertue, and following Voluptuousness, I entred into the Palace of false Felicity, there resting my self for a certain season, and transgressing all the Commandements of God, in leading a dissolute and worldly Life, thinking that by living so I might be happy; whereas indeed I was unhappy. And why? because that in stead of Felicity I found Vanitie: For as I thought to recreate my self in hunting, I saw the Palace of Voluptuousness sink, and come to utter confusion, and my self also plunged into the pit of Sin, even up to the saddle. It is an easie matter for a Man of himself to fall into Hell, but it is impossible for him to get out again, unless by the help of Gods Grace: I term him to be in Hell, who lives in continuall wickedness, committing Sin with delight. For if he dye in that Estate, Hell is his reward; but in this life if he repent, there is hope of Salvation:
For

For by Gods Grace he may be comforted and deliuered. Therefore Man of himself falleth into Perdition, but without Gods Grace he cannot rise up again. God therefore seeing his Creature giben to all Vanitie, led with Ambition of Worldly honour, and not ceasing his sinfull Life, oftentimes sends Adversity, Diseases, Dishonours, and confusion in the World, to make him humble, and so open the eyes of Reason, which Voluptuousness had shut up, whereby he may come to the knowledge of his Sins, and confesse the same to God. All this is figured in the Gospel, where our Lord Iesus raised the Widowes Child, which was carryed out of the City of Naim to be buried, he commanded the Bearers to stay, and having touched the Coffin of the Corps, with a loud Voice he said, Young man, arise, and straight way the dead body rose up and spake: Which done, the Lord deliuered him to his sorrowfull Mother. The mourning Mother mystically represents the Church, lamenting for her dead Childzen, to wit, Wicked Worldlings, and Voluptuous Christians, which are worse than dead Corpses. The Widowes child representeth souls dead in Sin. The Coffin representeth the naturall body, wherein lyeth the sinfull Soul. The four Bearers carrying the dead Soul to Hell, represent hope of long life, custome of sinning, delaying of repentance, and contempt of Gods words. Nevertheless, when our Lord will raise to life this dead Soul, he commandeth the Bearers to stay, afterwards toucheth the Body, sending upon Sinners Adversity, Diseases, and Misfortunes: but all that sufficeth not, unless the Lord say unto the Soul, Soul, I say unto thee, arise. Do not we see oftentimes People bitted with afflictions murmur against God, cursing him that afflicted them? These by impatiency being unable to arise of themselves, is it not necessary that God say to the soul, Arise? There is no difference between his saying and doing: for what he saith he doth. And therefore if the Lord say once Arise to the Soul, she ariseth, and then he deliuereth her to her Mother the Church, which was sorrowfull for her Ans. In like manner God to raise me from my Sins, sendeth Adversity, to the end I should acknowledge mine iniquity, and with humility turn unto him, which I cannot do without his Heavens grace, much less archbabe true Felicity and

of the Wandring Knight.

and Blessedness, unless he help. Then was I warned by the scourges of God; that living Worldling like, and scoffing Voluptuousness, I was not happy, but unhappy, being full of sinfulness and infection, tumbling in the mire of all iniquity, from the which I could not withdraw my self, for that the eyes of Reason were closed up by Voluptuousness, which afterwards were opened by Gods grace. To see the pitious Estate wherein I was, and the Understanding which Folly had darkened, made me the most foolish to watch in the World; nevertheless when I was whipped with Adversity, I perceived my knowledge somewhat cleared and lightened, so that I found in Conscience that I had accustomed my self greatly to dishonest things: and when I saw the sequel, that there was no retiring of my self without Gods grace, I lifted mine eyes to Heaven, and working my hands, all ashamed and confounded, I lamented with a loud voice, and humbling my self before the Face of God, whom I had grievously offended, I made my moan, saying:

O Lord God, Father and Maker of all things, I am not worthy to lift up mine eyes towards thee, nor to ask pardon for those infinite Sins whereof I confess my self guilty. Nevertheless, O God of all goodness, and Father of mercy, I beseech thee not to punish me in thy great rage, nor to condemn me among the Reprobates: I acknowledge my evil, and crave pardon for my misdeeds; my former life displeaseth me greatly, and my heart quaketh for fear of thy Judgments. O God forsake not thy Creature, which is a sinner; but aid and assist me with thy Heavenly grace, whereof if I may taste the Vertue, I shall need none other Succour: O grant this, for the glory of thy great Name, and for the love of thy dear Son Jesus Christ, to whom with thee and the holy Ghost, be all Honour and glory, for ever and ever. Amen.

As I was thus praying, with a willing mind, shedding tears, striking my breast, conceiving sorrow for my Sins, suddenly I saw a Lady descending down from Heaven, setting her self before me, fast by the Bog where I stuck fast. This Lady was of a Marvellous Majesty, and Wonderfull Courteous; she appeared to me in a Garment of White Satten, a Cloak of blew Damask, embroidered with Gold. Her face shined like

The second part of the Voyage

the Sun, so that I was amazed at so sudden a Vision, not knowing what the was, yet I took heart a grace supposing some help came from Heauen, to draw me out of the Bog wherein I lay. In the end, with all reverence I made my Petition unto her, saying: O good and gracious Lady, whatsoever thou be, I most humbly beseech thee, if thou canst, that it would please thee to help me out of this beastly Bog of filthy infection; For nothing is near me but Venemous Serpents, and noysome Vermin: In the name of God therefore I crave thy help. To the which my request she answered, O Fool, thou seek now what reward *Voluptuousness* yieldeth thee for following her: If thou hadst believed my daughter, thou hadst not been in this misery.

Then I asked her, who was that Daughter of hers: She answered, the Gentlewoman which admonished thee, eleven dayes past, to leave *Voluptuousness*, and to follow her: whom because thou believedst not, but neglectedst her Counsell, thou liest in this unhappinesse. By this speech of hers, I knew she was Gods grace, and the mother of Vertue. Then fell I on my knees, and Weeping, thus I said: O dear Lady, my cursed Counsellour Folly drew me from thy Daughter, and I most unhappy wretch believed her: which deed of mine grieues me, and now I cry thee mercy, most humbly desiring thee of thy clemency, to deliver me out of this filthy mire to follow thee. For although I deserve Damnation for my misdeeds, yet thou being by nature mercifull, wilt spare me. Gods grace bearing this my Lamentation, of her mercy stretched forth a Golden Rod, and commanded me to lay my hands upon it, which when I did, I rose from my Saddle and so was out of the Bog, where I left Temerity my Horse, and Folly my Governesse, to fish for Frogs. Thus you see that Gods Grace draweth us from sin, without any merit of ours: howbeit not without an inward heart-grief, and sorrow for sin, which is a special gift of Gods grace.

Gods grace sheweth Hell unto the Knight, with all the Voluptuous company he saw in the Palace of Worldly Felicity.

When I was out of the Bog, humbly on my knees I gave thanks to Gods grace, for her goodness, being assured, that he to whom God doth good is not worthy thereof if he be not thankfull. Then Gods Grace marched before me, saying that I should follow her, the which I did. For doubtless our free-will guideth not Gods Grace, but Gods Grace guideth our free-will. Then I followed her, all to be dagled, untill we came where I had seen the Palace of Worldly Felicity in greatest gloze, turned into a deep Dungeon of Darknes, boyling with consuming fire, from whence came a vile vapour and stinking smoak of burning Brimstone; over the which we must pass by a little long plank, whereat I was so afraid, that the hair of my head stood an end. Then with sorrowfull sighes I beseeched Gods grace to tell me what was the sight which we saw, (quoth she) This is the place of thy Voluptuous Palace, with all thy Allies, amongst whom thou wast entertained. Woe well, if I had not been thy help, and shewed thee mercy, thou hadst been plagued with them. Think with thy self, is the place be pleasant or no. Thou seest how the Devil hanbleth those that be here with torments. This is the great King Lucifer, whom thou supposedst to have seen accompanied with so many Nobles in the Palace of constant Felicity; these be they that cry in the Furnace, & here is the reward of such as serve him.

Then we saw a great bed of Iron red hot, wherein lay a naked Woman, whom a great dragon embraced, playing with his Tail between her Legs, with two ugly Serpents winding about her thighs, and eating her privy members. This miserable Woman lamenting, cryed aloud with terrible noise. This (quoth Gods grace) is the brave Bed wherein thou layest, and this Woman is the Goddess of Love, which kept thee company. Wouldest thou be glad now to serve her? To which I answer, No. Thou seest (quoth she) this is the end of Vo-

The second part of the Voyage

luptuous libers and wicked Worldlings. Ask them now where are their pleasures and Voluptuousness. Alas Lady (quoth I) for fear I dare not. Then with a loud Voys she began, particularly, asking the question, saying : O cursed out casts of God, and Wretched Worldlings, where are now your fair Chambers, hanged with Silk Tapestry, your goodly Gardens, your Dogs of all sorts, your Birds, your Horses, your brave Apparel, your delicate Tribes, your change of Peats, your sweet waters, and servants, Cooks, and Butlers, your Ladies of love, and such like: O unhappy People, the change is great. Instead of your Gluttony, you suffer hunger; instead of your drunkenness you suffer thirst; for your sweet smelling you suffer stinking labours: instead of your lecherous labors you are accompanied with tormenting Devils, and for your former pastimes, you endure Terrible punishments. When Gods Grace had thus spoken, that cursed company cryed aloud: What be to the hour that ever we were born: the heavy justice of God hath deservedly punished us.

This being past, Gods Grace told me we must pass over that way, notwithstanding the Plank was narrow and long. Then I, though I were afraid, followed her, she going before me for my safety. But I had not gone three steps, but I saw Cerberus the Dog of Hell with his three heads, yelping and gaping to devour me: at which sight all amazed, my feet slipt, and straight he had me by the heels to tear me. Then I cryed to Gods grace for help, who looked back, stepped me in danger, and hearing me cry, Succour, Succour, he took me up, and in a moment delivered me out of the Dungeon: Then I remembered what David said: Si dixissem, motus est pes meus, misericordia tua Domine adjuvabat me; When I said, My feet slipped, thy mercy O Lord did help me up. Now when Gods grace carryed me in her arms, I feared my stibiness would hurt her Arm; but I found it contrarie, for her Apparel was nothing spotted, and mine being foul became fair, which made me much to marvel. Then said Gods grace; My Son, like as the Sun shineth into the Dvares Dye-fat and yet returneth forth unspotted: even so do I without blotting my self, enter into the sinfull Soul, and in a moment do make it clean.

Then over the High Mountains and ragged Rocks away we

we Walked, till we came to a crosse way, to where Venus wished me to follow her; whose sayings when I called to mind, it made me weep bitterly for my Sins and Follies past. But when Gods grace perceived me to be weary, and noyed with the smells that I found in that loathsome Lake, for pity she took me in her Arms; and at the last she shewed me the Schoole of Repentance, whither I must go before I could enter into true Felicity.

CAP. III.

The Knight declareth how he entred into the School of Repentance, and of his entertainment there.

When we approached to the School of Repentance, which was built upon a high hill, inbironed with a Poat, named Humility: Gods grace called, and out came Lady Repentance, in plain Apparell, having next her naked Skin a smock of Hair-cloath, and upon the same a Cotton of Sack-cloath, girded together with a great leather Girdle, a Bercher of course Canbise upon her Head. With her also came two waiting-maids, named Sorrow for sin, and Confession of Sins, both Apparellled like their Lady: the first seemed very sorrowfull and sad, and the second was Washfull and Shamefast, and hung down her Head. Then Gods grace took me to Repentance, and presenting me unto her, said: Here is a Knight which I have brought to thy Schoole, that he might forget the evil which he hath learned abroad, and to be instructed in the good which he never yet knew: And being received into the Schoole of Repentance, I learned to live well, and forget all the evil which I was taught in Times past. And whereas before I learned to Leap, Dance, Eat, Drink, Play, hunt Whores, and to do all Willany and Mischief: now I learned a new Lesson, namely, to Kneel, to Fast, to Pray, and to live well, flat contrary to all that I used in the Palace of Worldly Felicity. Then Repentance said to Gods grace, that my Hat full of Feathers, and all things else:

else about me must be put off, and cast away. Then Repentance began to take off my Loxes, and first she hurid my Hat of Vanitines into the Dungeon, then off went my Circle of Intemperance, whereunto was tyed my Sword of Rebellion, which being broken in pieces, with my Coat of Main-gloze, my hat of lewd Delight, and my Doublet of ill Desires, all were thzowen into the Lake, and there remained only with me my Shirt of Lascibiouness, the which also she would have pluckt ober mine ears, but I entreated her earnestly not to leaue me naked. So I was for a while excused, but not altogether : for said Repentance, except thou cast off all the Apparell of the old Man, thou canst not come to my Schoole. Then Repentance said unto me ; Son, thou must enter in at this Streight hole, whereout I came. But when I complained, and said, that it was impossible, because my Head would not in, she said there was no other way oz entrance into her Schoole. Then I called to mind what our Lord had said in the Gospel of Mathew ; The way is streight which leadeth to everlasting life, and very few walk that way.

Now as I stood Wondzring at the narroto hole, I saw an old Serpent enter in, who for lack of room left his Skin behind him, and presently returned all renewed, and young. Whereat as I marvelled, Gods Grace told me, saying : Thus thou must do. For in entring the Schoole of Repentance, thou must leaue thy old Skin behind thee, and afterwards thou shalt return a new Man. This is it which the Apostle speaketh of, saying : But off the old Man, according to the first conversation, corrupted with ill thoughts, and put on the new Man, which is to be created according to God, in justice, holinesse, and truth. The Old Man is the affections of Sin, and the former evill life, which is left behind in the Schoole of Repentance, and the new Man is the good life which is newly begun in holmes and truth. As Gods grace was thus teaching me, I saw an Old Eagle, heavy-eyed, and thick feathered fluttering aloft : This Eagle falling down, dived three times into a faine fountain thereabouts, and presently returned young and lisy : which Miracle made me marvail more then that of the Serpent. Then said Gods grace, as the Eagle is renewed from the Fountain

of water young and lusty, so shalt thou, after thou comest to Christ with sorrow for thy sin, and confession of the same, which if thou do, thou shalt receive thy first innocency, which I gave thee in thy Baptism.

Then Gods grace entred into the Schoole of Repentance before me, saying, I will draw thee in, for it is none but I that sheweth Sinners the way of Repentance. With that she plucked me in, and forthwith I became an enemy to Sin. Now therefore let no Man glorifie himself, seeing it is Gods Grace that goeth before Mans will, and that by its means is made good. Then I entring in after, and being a little way in, the passage wayed wider, Gods grace, plucking me in by the head, and Repentance thrusting at my feet. So then in passing in at the narrow place, I left Lasciviousness my Shirt behind me, torne in pieces, which she hurled into the Dungeon, and all my body was scratched. Thus doth Repentance prepare her Scholars, for if any mouth will confess his former sins, not having inward sorrow and heart-grief for offending God, and full purpose to amend his life, he is greatly deceived. For thinking to have Gods blessing, he shall be sure of cursing. But to my purpose; Repentance put on my naked body such Apparell as she her self did wear; which when I saw, I thought upon the Apostles; not that I thought my self as good as they, but hoping to come (by Gods grace) to the place where they are, I was well content to do as they did.

CAP. IV.

How true Repentance begins in us, and how the Knights conscience accused him, what pains he had deserved,

It is true, that Repentance (as it ought) cannot be done without special grace from God. For the heart of sinfull men cannot change her disordinate life nor turn from their offences, nor prepare themselves to God, without the singular operation of Gods grace. The Doctors dispute daily, whether true Repentance taketh her beginning at love, or at fear. This question cannot be decided in few words: but to be short, I say it may begin at both. For true Repentance being a work of God, he may

The second part of the Voyage

may bring it as he list. But when it comes from Iobe, it is not ordinary or common, but Parbellous. Look upon the conversion of Saint Paul, of Saint Mathew, and the Thiefe. But ordinarily God begins Repentance in us by fear, as in the third Book of the Kings, when he commanded Elias to come out of his Cave to remain in the Mount before the Lord, and a mighty strong Wind passed by, and rent the high Hills and ragged Rocks before the Lord, but the Lord was not in the Wind: After that came an Earth-quake, but the Lord was not in the Earth-quake: After that came a Fire, but the Lord was not in the Fire: After that came a soft Wind, wherein the Lord was. In such sort, Gods sends to Sinners, a Wind of Terrour, to break the mighty Mountain of Pride, and the heart more hard than the Rock: after that comes the troubling of the Soul, after that comes the Conscience, grudging the heart of the sinner and accusing him of his evil Life: but yet the Lord is not there with his quickning grace: Nevertheless, these be forerunners to prepare the way of the Lord. For when the perverse Will of Man is mortified by servile fear, and led almost to Hell, after comes the sweet sound of Gods grace, which rebirtheth the Soul, saying: Lazarus come forth. This is the voice that giveth Consolation, at the hearing whereof we may be bold to depart in peace, with assurance of remission of our sins. But it seems that Repentance began first in the Knight at Iobe, and that miraculously: for he being in the Filth of Sin, suddenly by Gods Providence confessed his folly, and loathing his lewd life, he required help and succour at Gods grace, who presently assisted him, and brought him out of the sink of Sin. But this manner of conversion is not ordinarily used.

There are indeed certain forerunners to the justifying of sinners, which prepare the way to Gods rebirthing or quickning grace, and offereth unto God a renewed Spirit, and a pure and upright heart; which manner of conversion Godly People only do use. And hereof meaneth the Knight to speak, purposing also to shew how it digresseth from Gods grace. When Repentance had thus appressed me with Hair and Sack-cloth, I was set upon a Stool, and then Gods grace appeared unto me with two Women and one Man, which was a Preacher. Now

of the Wandring Knight.

one of the Women held in her right hand a sharp pricking Iron rod (called the gnawing of the Conscience;) in her left hand she had a red Book, whereat I was afraid. For as she beheld me, me thought she threatned me. The other Woman was Courteous and Milde and gentle, holding in her right hand a Book of Gold, covered with Pearls, and she was called Remembrance. Gods grace placed Conscience on my left hand, and Remembrance on my right hand, the Preacher, repentance, and the Damfels about me, and then commanded Conscience to open the red Book, which when I perceived, and saw the Words written with blood, declaring all my offences, with Torments unto them belonging, for my following of Folly, I was amazed and became speechless. Then Conscience with her Iron rod toucht me, prickt me, yea, pierced my heart, and cryed aloud unto me, saying: Behold thou Wretch, biew this Book, and thou shalt see how thou hast liued, even against God, and contrary to right and reason.

Thou hast been Proud, Arrogant, ambitious, spitefull at others prosperity, a prolonger of time, Wrathfull, a Backbiter, insurious, Trayterous, hatefull, Covetous of Gold more than of God, Gluttonous, Wanton, Shameless, a stewes-hunter, giuen to all bices, and hast transgressed all the commandements of God, leading a loathsome life, denying God, swearing, and blaspheming his name, an haynous offender, a false Witness bearer, a lyar, a desirer of other Mens goods, disobedient to Parents, cursing them, and wishing their death. Furthermore, thou hadst neither Faith nor hope in God, but rather in the force, riches, honour, and friendship, of thy kindred, with their Authority. I cannot reckon up the rest of thy Sins, for they are uncountable. Very little care hast thou had of Christs merits, or of thy owne soules health, but alwayes yielding to Voluptuousness, filthiness, and iniquity. When Conscience had thus accused me, Sorow for Sin fell bitterly aweeping, and oftentimes struck her breast. Then Conscience shewed me what Torments I had deserved for following Voluptuous affections, and for loving them better then God. Thou oughtest, said she, to burn in Hell fire that neuer quenbeth, and to be nipped with Torments both of Body and Soul for ebermore. Thy laughing shall

The second part of the Voyage

shall be turned to Weeping, thy Joy to Sorrow, thy Songs to Cries : yea, what pains can be named, but thou art like perpetually to suffer them, without hope of Redemption ? For this is the due reward of Worldly Felicity, and following Folly. We think thee now, and tell me if it be in thy power to rid thee from these grievances : Hearing my Conscience thus speak, me thought I saw Hell open to swallow me up, and with sorrowfull sadness I fell to the ground, before Gods grace speechless : but she had Compassion on me, and bade me arise ; the which I did, though half in despair ; and to comfort me, she opened the book which Remembrance held in her hand.

C A P. V.

By the Commandements of Gods grace, remembrance read to me the goodness of God, with his promises made to repentant sinners.

After Remembrance had opened her Book, I perceived the Letters were Gold and Azure, containing the great goodness and infinite mercy of God to repentant Sinners, with fair promises annexed thereunto. Then at the commandment of Gods grace, remembrance read out of that book unto me in this manner ; Saint Paul writing to the Romans, saith ; Where Sin hath abounded, grace hath more abounded. He that mistrusteth the mercy of God, mistrusteth God to be mercifull, and in so doing he doth God great dishonour. For he denieth God to be Love, and power, wherein consisteth all the hope of poor Sinners. For of his great love, he sent his only Son to take Mans Nature upon him in this World, that in the same he might suffer death upon the Cross, for the remission of Sins. Consequently he promised for the love of his Son, Remission and Pardon to all Poor Sinners, so often as they desired it in Faith, with an hearty and sorrowfull Heart. Now God is as true of his Promises, as he is of Power able to perform them. And as he is of Power, so will he do whatsoever pleaseth him ; God will pardon Sinners their Sins ; who then can let him from doing it ? To whom God pleaseth or hath promised

misde to pardon their Sins, be forgibeth. The truth hereof is written in plain words, and shewed by examples in many places of the holy Scripture, as well in the Old Testament as the New. First, Esay saith : It is I my self, It is I my self, that doth blot out thine iniquities, for mine own love sake, and I will not have thy sins in remembrance. For the love of me (saith he) and not for the love of thee, meaning his goodness and mercy, and not for the love of thy merits. As if he had said to all sinners in this sort ; If thou thinkest that I pardon thy Sins for thy merits sake, thou art deceived, and wallowest in despair ; no, no, but for my mercy and infinite goodness, I remit and forgive. Thou hast no cause to despair, for the least part of my mercy exceedeth all thy Sins. In another place he saith by the same Prophet : Turn your selves unto me all the Earth, and you shall be saved, for I am God, and there is none other besides me. What is the meaning of these words, I am God, any thing else, but that God is good and mercifull ? If it be impossible but he should be God, it is impossible but he should be good and mercifull.

The same Prophet speaketh unto every one of us, saying : Let the Infidell leave his wayes, and the unjust Man his thoughts, let them turn to the Lord, and he will have pity upon him, for he is ready to forgive. And by the Prophet Jeremy, he saith to the People of Israel, that he was wroth for their Idolatry, and many other Sins, nevertheless he said, Turn Israel, thou Rebelle, unto me thy Lord, and I will not turn my face from thee ; or as the Hebrew Text saith, I will not lay mine ire upon thee ; for I am (saith the Lord) holy and gentle, and keep not mine anger for ever. And by the Prophet Ezechiel he saith, If the evill Man repent him of his Sins, and keep my Commandements, doing righteously, he shall live and not dye : neither will I have his former offences any more in remembrance. Do you think (saith the Lord) that I delight in the death of a Sinner ? nay, rather that he should turn from his Wickedness and live. Repent you then, and you shall live. The Prophet David said : That from morning till night Israel hoped in the Lord : what doth this signifie, but that the faithfull from their Nativity and Birth, untill their very Death, have hope in the Lord ?

The second part of the Voyage

There is mercy in the Lord, and great Redemption attendeth upon him. In Joel it is written: Turn your selves unto the Lord, with all your heart, in Fasting, Praying, Weeping, Sorrow, tearing your hearts and not your Garments, so shall you be turned unto the Lord your God, for he is full of Clemency, Mercy, and Grace, slow to ire, and ready to forgive; or (as the Hebrews Text saith) such a one as repents him of evill, that is to say, is leath to execute the punishment upon Sinners, which he hath denounced and threatened. Micheas the Prophet saith: What God is there like unto thee, which takest away iniquities and forgivest Sins, for the rest of thine Heritage sake? He keepeth not his ire for ever, but of his compassion and mercy will have pittie upon us. He will put out our iniquities, and throw all our Sins into the bottom of the Sea. What Sinner is there that hearing these words, hath so heavy a heart as to despair, seeing that God is more ready to forgive, than the Sinner is to ask forgiveness?

Now let us come to the New Testament, to try if there be not Testimonies to the same effect: The Son of God, which is the infallible Truth, spake thus to Nicodemus: God so loved the World, that he gave his only begotten Son, to the end that whosoever believeth in him should be saved and not perish, but have everlasting life. God sent not his Son into the World to condemn the World, but to the end the World should be saved by him. To the Scribes and Pharisees which murmured because he did eat and drink among Publicans and Sinners, Christ said: Those that be whole need not the Physitian, but such as be sick. Again, I came not (saith the Lord) to call the just, but Sinners to repentance. Not as a Judge, but as a Physitian: for such as languish in their Sins came I into the World, not that they should remain Sinners, but to turn them from their Sins, that being Penitent they might be made righteous: Likewise he told the Pharisees, that the Angels in Heaven do more rejoyce in one penitent Sinner than in 99 just persons, which need no repentance. God (saith Saint Paul) spared not his only Son, but gave him that he should rather dye for us, than we be unpardoned.

If God spared not his only Son to dye for Sinners, what thing

thing is more precious unto him, that he should refuse to give them? And therefore the same Apostle speaking of Iesus Christ, saith thus: We have not an high Priest which cannot have Compassion of our Infirmities, but such a one as in all points was tempted as well as we, Sin excepted. Let us go then boldly to the Seat of Grace; that we may obtain mercy and find grace in time convenient. If I should rehearse all the places of the Scripture to this effect, the time would fail me. Thus we see then, none hath cause to distrust the goodness of God, or to despair because of the greatness of his Sins, seeing that God hath made so many fair promises to pardon the Penitent Sinner: there be many Examples in the Old and New Testament of the performance of Gods promises, as namely to David, who committed both Adultery and Murder, he, even he, by sorrowing for his offences, and crying Peccavi, obtained mercy and pardon of all his Wickedness.

Manasses the Son of Hezekiah set up the false worship of God, which his Father had defaced, and of an evil zeal to infidelity, he himself offered up his own Children in fire for Sacrifice. He persecuted the Prophets, and slew innumerable Innocents; amongst all which, he caused the prophet Esay to be sawn in pieces. In the end he was taken by his Enemies, and led Captive into Babylon: but when he was in his extremity, he acknowledged his offence, and asked forgiveness of God, by whom he was received to favour, and restored to his Kingdom again.

The People of Ninive, whom God threatened by the Prophet Jonas, utterly to destroy, for the multitude of their Sins, they repented and prayed, and so God forgave them. The Samaritane also, and the Canaanites, notwithstanding their horrible sins, when they asked Gods mercy, he forgave them. Matthew, Zachaeus, and divers other Publicans, upon their repentance were received into favour. Peter that denied his Master (our Lord Iesus Christ) three times swearing that he knew him not, when he wept bitterly for his Sins, he was received into mercy. The Thief also upon the Cross, being at the point of Death, even this Fellow who lived upon nothing but Robbery and Man slaughter all his life time, acknowledged his heinous Sins, asked pardon, and God forgave him; yea, he

The second part of the Voyage

he obtained more than he required : for Christ said unto him, This day thou shalt be with me in Paradise. This is Gods property, euen to giue of his Liberality more than Men do or can ask. Saint Paul was a Blasphemer, and a Persecuter of Gods Church, and yet he receiued mercy. God hath set down such Persons as Examples for Sinners, to the end they should not doubt of his Mercy : and to teach them that he doth not Pardon offences, for the merits of the Sinners, which are stark Naught, euen when they are best, but for his mercies sake, which is aboue all his Works. For so to imagine of Mens merits is Destruction ; if any thing be ascribed unto merits, then to the merits of his Son Iesus Christ, and for his bitter Passion sake. Let this be the conclusion, that albeit the Sinner hath committed as many Sins as there be drops of Water in the Sea, or Sands on the Sea-shore, yet he hath no cause to despair, for though they be neber so monstrous and manifold, yet the mercy of God doth infinitely exceed them. For his mercy consumes them sooner, than the fire doth burn up the dry Lou. When I heard Lady Remembrance read these words, I took heart a grace, and recited a place Written in the Psalmes of David, According to the multitude of the grief and sorrowes of my heart, thy consolations have refreshed my Soul. And then falling on my knees, holding up my hands, with sorrowfull Countenance and Compunction of Heart, resting wholly vpon the mercies and promises of God, and the merits of our Lord and Saviour Iesus Christ, I most humbly desired pardon for my Sins, at the hands of Gods grace. Vpon which unfained confession of mine offences, and heart-grief, hand-maids of perfect Repentance, and fore-runners to the purpose, I receiued by the means of Gods grace, the benefit of the death and Passion of our Lord and Saviour Iesus Christ ; to whom with the Father and the holy Ghost, be all Honour and Glorie for euer and euer. Amen.

CAP. VI.

A Sermon which Understanding the good Hermit made unto the Knight, upon the History of *Mary Magdalen*.

In the name of the Father, and of the Son, and of the holy Ghost, Amen. The great goodnes and unspeakable mercy which hath been used in all Ages and times, of our Lord and Saviour Iesus Christ towards all poore Sinners, are in many places of the Gospel made manifest, and clearly notified: but chiefly in the seventh of Luke. Wherein mention is made of a sinfull Woman; letted of Life, and of ill name, contemned, despised, and abhorred of Men, whom sweet Iesus did not only receive to favour, but also by inward and secret inspiration drew her to repentance: how, and in what sort, hear and understand.

The Gospel saith, that there was a Pharisee, furnished with false Faith, and nuzled with a vain Opinion of holiness: he was a great Doctor of the Law, and a renowned Justiciary; howbeit weak in Faith, and yet very high minded. When our Saviour had one day preached and instructed the People, by his Divine and holy Doctrine, exhorting poore Sinners to turn to God by repentance, and uttering many Parables and Similitudes, as the Prodigal Child, the lost Sheep, and such like, whereby he doth declare and signifie, that he is inclined to compassion, ready to have mercy, and to receive into favour all repentant Sinners: the proud Pharisee prayed him to come into his House, and to dine with him. The good Lord which had taken upon Him Mans Nature, and was boyn for the Salvation of all, deigned not his proud fellowes request, neither refused to enter into his House, although he was ambitious, but down at the Table sate the Son of God, made Man for the Salvation of Men. He was conberfant among Men, he did eat and drinke with Men, he offered himself a helper to every one, shewing unto all his goodnesse, without exception of any. Now he being set at the Table, there came one unto him in shape like a Woman, but in courage a Man, who by the bryte of the behole City was counted a great Sinner, and very ill-reported of the World, and such a one indeed:

The second part of the Voyage

indeed as every Body mocked and pointed at with their fingers. But yet in the sight of God she was in great honour, not because she was an heinous Sinner, but because she was Predestinated and elected of God, from the beginning, to reign with him in his Heavenly Kingdom.

This Woman hearing by report the renown of our Redeemer, and that he showed himself sweet and bountifull to all sinners, defending them against the malicious slanders and mocks of the proud and arrogant Pharisees, and promising to every one that believed in him, the Kingdom of Heaven. This Woman was inspired both outwardly and inwardly by our Lord and Saviour Jesus Christ, to see and hear him preach. Then did she by outward speech express, how she was inwardly affected and moved in mind, and seeing her Soul soe sick and diseased, her heart full of iniquity and sin, her Conscience defiled with all kind of vice, her self frustrate and void of all hope of health, and desiring how to recover this malady addrested her self to seek him who is the only Physician of all sick Souls, she sought for grace at the Well of Mercy, and though she was a shamefull Sinner, yet was she received of him, which came into the World to save Sinners. She came not pompously arrayed, nor yet came with a train, she came alone and not empty handed: for she brought with her a Box full of most precious Ointment, of a sweet smell, representing the Faith, Hope, and Charity, lodged in her heart.

What could this be but the sweet smell of Vertue? For what represents the Box of Alabaſter-stone, but holy Faith, founded upon the true Corner-stone, Jesus Christ, wherein is conserbed all Vertues, and without which it is impossible to please God? Came she alone, being accompanied with Faith, Hope, and Charity, Humility, and Repentance? She entred the House uncalled, where was her Physician, and putting apart all shame, which might hinder her, together with the mocks of the proud Pharisees, which sate at the Table, she craved Comfort and Health for her sick Soul, acknowledging her griefe, and that being certain he to whom she came, had power to help her. Unto this Physician she could not have come without Faith; she was not so bold and hardy as to look Jesus in the
Face

of the Wandring Knight.

Face, but fell at his feet upon Her knees lamentably Weeping, and with the flood of Her Tears washing his feet, and wiping and drying them with Her hairy locks; then she kissed them, and with her Precious Oymntment she anointed them.

All this while her voice was not heard, but her Heart spake unto the true Son of God, saying, I have no need to declare with my tongue my inward griefs, or to expresse the cause of my coming hither, seeing thou knowest the secrets of the Heart. Unto thee I come, O Christ, for remission of my Sins, offering to thee my sorrowfull Heart for Sacrifice. Surely this Womans working well weighed giveth evidence that she was right heartily sorry for her offences. For her Chrysell eyes, and her fair face which was wont to be painted with costly Colours, for the adorning of Her beauty, to allure licentious Lovers, and to excite Voluptuous Wozdlings, is now turned into Tears. Her body which afore-time was given to delights is now afflicted with Fasting: Her laughing is turned into weeping: and as Her first life was wholly bent to please the World, so now it is more vehemently and earnestly disposed to please God.

With Her fair flaxen Hair, which she was wont to keep daintily, she hath dyed our Saviours Feet: her sweet lips, wherewith she used to kiss her Lovers, hath kissed his feet: Her Odoziferous Oymntment, wherewith she beautified Her face in wantonness, hath anointed our Saviours feet: Now all this was a sure sign of Faith, Hope, and Charity. And thus you see how we ought to repent. Surely we should do according to Saint Pauls Doctrine, which is, that our Members which have consented to commit iniquity should be offered unto the Lord, as Instruments of righteousness, to receive sanctification. As for example, to make the matter more manifest: Hast thou been a Drunkard? Become now Sober. Hast thou been a Glutton? Now fast. Hast thou been proud? Be now humble. Hast thou been Covetous? Now gibe Alms. Hast thou been wrathfull? Be now gentle. Hast thou been envious? Be now charitable. Hast thou been Traiterous? Be now Faithfull. Hast thou been Leacherous? Be now Chast. Hast thou been blasphemous? Be now fearfull to speak any thing but Truth. And so consequently to every Wile Vice lay a meet medicine,

L

which

The second part of the Voyage

which may serbe for thy sickness, and erpel the popson of sin.

But now let us see what may be thought and judged of this Pharise, who so saucily besought our Lord and Saviour to come into his House. Surely he seemed, as he was, a Main-glorious Hypocrite. For when he saw the Wofull Woman saln at the feet of our Saviour, with her Tears washing them, with her hair Wiping them, with her mouth kissing them, and with her Precious Ointment anoynting them, he blamed not only her in his heart, but also our Lord for suffering her. Then the Lord took the sick Woman, healed her of her sickness in the presence of this proud Pharise, and with-held Physick from him, whose Heart was wounded to the death with the dart of Main-gloze: then he shewed himself frantick, and as one that had lost his understanding, not knowing his griefe, nor what Medicine would do him good: But what said he in his foolish Heart: If this Man (quoth he) were a Prophet, he would quickly know what Woman this is that toucheth him: for she is a great Sinner.

This Pharise is of the race of the Main-glorious of whom the Prophet Esay speaketh in their person saying; Come not near me, for I am cleare: or as another Translation saith; Get thee hence and meddle not with me, for I am holier then thou. Even so surely it is not unlike if the Woman had come near the Pharise, he would have used these words, and have said, Stand back, and touch me not, for I am holy, but thou art known for a hainous Sinner. Certainly, true righteousness and holinesse hath compassion upon poore Sinners, whereas on the contrary, false righteousness and Hypocrisie hath them in Hatred and Misdain. But let us listen with what sentence this fond Pharise was convicted, and reprobed by our Saviour, to be worse then this sinfull Woman. The Lord then to shew that he was not only a Prophet, but also the Lord and God of Prophets, answered the thought of the Proud Pharise, saying, Simon, I have somewhat to tell thee. Then said he, Speak on Master.

A Creditor (quoth the Lord) had two Debtors; whereof the one ow'd him 500 pence, the other but 50; now they both having nothing to pay, the Creditor forgives them the Debt.

Now

Now tell me which of those Debtors loveth the Creditor most? Simon said, I think he to whom most was forgiven; Jesus answered. Thou hast rightly spoken.

Our Lord in propounding this Question, desired also to heal this Pharise. For if he had denyed it, Jesus would have eaten none of his meat. These two Debtors were Simon and the sinfull Woman. The sinfull Woman not only by the Judgment of the standers by, but also by her own confession acknowledged her self more indebted then Simon, and Simon less indebted then she, because he thought himself righteous in respect of her. The Creator is our Lord God, who lends and gives us his gifts, both temporal and spiritual, to interest, disturbing to one five Talents, to another two, and to another one. Now then is signified by the judgment of Simon, that the Woman was most in debt to God, unto whom he forgave most. And because she loved God better then Simon did, she deserved again of him to be better beloved, in that she did more good service to God, then Simon did, notwithstanding his meat.

Wherefore the Lord valued the love and good Will of this woman, and preferred it before Simons, reprehending him of his arrogancy, and saying: Dost thou see this Woman, whom thou judgest more in debt then thy self? I entred into thy House, and thou hast not given me water to wash my feet, but she hath washed them with tears, and wip'd them with her hair, though Water was easier to be found then tears; Thou hast not kist my mouth, but she hath kist my feet. Thou hast not annointed my head with common Oyl, but she hath annointed my feet with fine Oyntment. So that by these signes thou seest that she loves me better then thou dost. Therefore I tell thee, that many Sins are forgiven her, because she loved much. For to him is least forgiven, that hath least loved.

The Lord said this to beat down the proud opinion of the fond Pharise, not that he was but little forgiven, but because Simon might know that he thought so. For truly as who so committeth most Sins, is most indebted to God: so likewise is he that hath least offended. To conclude, both the less and the great stand in need of Gods Grace: unto whom they cannot come of their own strength and vertue. As the greatest Sinner referreth to

The second part of the Voyage

God the remission of his sins: eben so ought the iustest man to do also. For there is no sin which one Man committeth, but another would commit the like, if God, who made Man without sin, did not keep him from sin, as witnesseth Saint Austen. But perchance one will say, I have not committed Adultery as this man hath. To whom I answer, thou hast not had such occasion ministered as he hath had : and he hath not had the Grace to avoid it as thou hast had. It was Gods doing, and no Will of thine, if thou hast had no occasion nor convenient time, nor fit opportunity to fall into that Sin. Suppose thou hast had occasion offered, with opportunity and all things fit, and yet hast refrained: Well, it is God then that guided and governed thee, that thou shouldst not do it. Acknowledge then the grace of God, as thou art bound, because thou hast not committed such a sin. For as he who hath committed most sins, is most indebted to God : eben so is he who never sinned, Gods debtor : for were not the grace of God his Guide, he would do enough. Now to our purpose. After the Lord had convinced the Pharisee of his proud Opinion, to comfort the sorrowfull Woman lying at his feet, he said thus : Woman thy sins are forgiven thee. O joyfull voice, O happy Woman, that art worthy to hear the Son of God speak to thee, and forgive thee thy Sins. But those comfortable words of the Lord greatly offended the proud Pharisees at the Feast, who turned them to Blasphemy, saying : What Fellow is this that also forgiveth Sinners ? It is apparent enough that he is a Blasphemer : for to pardon and forgive Sinners belongeth only to God.

No doubt our Lord Jesus Christ was taken to be a very poor man, of him that requested him to Dinner, and of those which were at the Table. It was known that man could not forgive sins, but they believed not that Jesus Christ was God, and therefore say they : What Fellow is this, that forgiveth sins ? These Feasters were sick of a deadly disease, which they neither knew, nor yet the remedy to heal and do them good. Is it not a Madness, that such as are Sick should call a laughing at them that are found and in good Health ? So did the Pharisees laugh at Jesus Christ, and the Woman, who were not sick : or if she were sick, she acknowledged her Sicknesse, and sought

of the Wandring Knight.

sought help of the Physician. It is most true that Man cannot forgive Sins, but this Woman which believed that Christ could forgive Sins, believed also that he was God, and therefore able to forgive Sins.

But why did not our Saviour Christ answer these murmuring Pharisees, and say : I am the Son of God, when they asked the question, saying : what Fellow is this that forgibeth Sins ? No, he let them murmur, and turned himself towards the Woman, and said : Thy Faith hath saved thee, depart in Peace. Though she heard him say of the Pharisees, these men murmur, and esteeme me as it pleaseth them, nevertheless be thou assured that thy Faith hath saved thee, and therefore depart in peace, and enjoy full rest and tranquillity of conscience, justified by a lively Faith, and fulfilled with Love. Let all sick souls that are laden with Sins, if they will be healed, let them (I say) come in Faith and assured Hope to the true Physician of souls, which is Iesus Christ; let them confess their offences with sorrow and Weeping ; let them Wipe the Feet of our Lord with their hair, and they shall be restored, made whole, and recover their Health. Let your superfluous riches be given among the poore, and not spent in Feasting, and Pompous Apparell. And after that the Sinner with love and liberality hath thought upon the poore, helping them in their need, as well with good counsell, as with Alms-deeds, and living as the Rule of Gods Word requireth, he shall receive peace and quietness of Conscience, and be reconciled to God the Father, for the merits of his Dear Son Iesus Christ, to whom be all Honour and Glorie, forever and ever. Amen.

CAP. VII.

The Knight having heard the sermon, received the holy Communion, and dinner being ended, mounted into a Chariot, and was (by Gods grace) carried to the Palace of Vertue.

Great was the comfort I took by the sermon of the good Hermit, wherefore I was desirous to know his Name, the which I asked Lady Memory, who told me that
in

The second part of the Voyage

it was good Understanding. Then I received the holy Communion, which being ended, and Thanks given to God, I meant to salute gratefully him. But before we went to receive the holy Sacrament of the body and blood of our Lord and Saviour Jesus Christ, I remembered the great love of our Lord, which humbly took upon him our frail and weak nature, for our sakes became accursed, and suffered most bitter death upon the Cross, to deliver us out of the bondage of Sin, Hell, and Eternal death, and to bring us to everlasting life. I remembered also that love which he shewed unto me in drawing me out of the sink of sin, wherein I was plunged over head and ears: so that I was not only drawn from my unspeakable sins, but also made a Communicant of the mystery of his Divine Majesty, by faith. And to the end it might please him to give me grace to receive it aright, I prayed unto him on this wise.

O Sweet Jesus, and loving Redeemer, I yield thee thanks for thy unspeakable love, by which thou hast purged me from the filth of sin, and plucked me by thy grace out of the dark dungeon of death. Behold, I reconcile myself unto thee, most heartily beseeching thee that thou wouldest vouchsafe (amongst the great number of thy benefits) of thy great liberality, to give me grace, to be a faithful partaker of thy precious body and blood, represented unto me under the visible form of Bread and Wine. O immortal King, I am not worthy, I confess, of so great a benefit: yet I beseech thee, as thou dost make the unworthy worthy, and the sinners just, so make me worthy to receive this holy, blessed, and Heavenly Sacrament, to my Souls Health. Feed my Soul, O Lord, with thy spiritual Body, and let thy blood revive and quicken my Spirit. O make me (by thy grace daily encreasing in me) a member of thy mysticall body, that I may be included within the Covenant and blessing which thou madest with thy Saints and Apostles in thy last Supper; communicating unto them the holy Sacrament of thy body and Blood: and consequently that I may be of the number of them which according to the Vow and Promise made in Baptism, do live in Faith, and by thy grace are received into the company of Saints. Amen.

This

of the Wandring Knight.

This prayer being ended, with all Reuerence and Deuotion I receiued the holy Sacrament, and that being ended, we went from the Chappel into a great Hall, where I met the good Hermit Understanding, whom when I had saluted, and he me, I thanked him for his good sermon. Then as we were talking, Gods Grace said unto me, Sir Knight, I giue thee for thy Governour this good Hermit Understanding, beliebe his Counsel, and do what he commands. Then I remembred my old Governets Folly, whom I left in the bog amongst Serpents and Loads; so I was very glad of my Governour, and gave thanks to Gods Grace: who from the Table gave me druggs to eat, and repeated unto me a place written in the 80 Psalm of David, Open thy mouth wide, and I will fill it.

Then habing swallowed that which she gave me, I forgot the World, and made no reckoning of any thing therein. For all my desire was in haste to see the Palace of true Felicity. I desired death, to be with Christ in Heauen. Dinner being done, the Gates of Repentance were opened which were narrow: contrariwise, as it appeareth in the first Book, that the entrance into the Palace of Voluptuousness was wide, large, and great, but the end thereof was desperation, and destruction: as on the other side, the entring into the Palace of Repentance is streight and narrow, but the end thereof is eternal Life. For Repentance (as Saint Paul saith) leadeth the Repentant to everlasting Salvation. When the gates were open, I mounted up into a Chariot of Ivory, habing golden wheels, and two white Horses with wings drawing the same. Gods Grace gat up first, and with her hand helped me up, then followed the good Hermit Understanding, then Memory, Conscience, and Repentance, but Gods Grace governed all, who touching the Horses with her Rod, they mounted up over the Mountains which are aboue the Earth. So we passed through the Region of the Air, where inhabiteth all the wicked spirits, which watch to annoy such as would mount up to Heauen.

And though I was greatly afraid hereat, yet my trust was in Gods Grace, under whose Wings I hid my self. I trusted not in my Conscience, although it was at peace, nor to Repentance, nor to Understanding, but to Gods Grace only, who safe-

The second part of the Voyage

It brofoded me under her Wings, as the Hen doth her Chickens againſt the coming of the Rite. When ſhe commanded the wicked Enemies to get them hence, and they forthwith fled away, crying aloud: Now have we loſt our Knight: lo, he is mounted up to the Palace of Vertue, in diſpight of us all: Now he is eſcaped under the Wings of Gods grace. Being paſt this bzunt, I heartily thanked Gods grace of her goodneſs, and on the ſudden I ſaw upon the top of a Mountain a godly Palace. Now ſo that love ingendzeth familiarity, and familiarity breeds boldneſs, I aſked Gods grace, what place it was: and ſhe told me it was the Palace of Vertue. It was ſo high that it reached eben to Heaben, and about it were ſeven ſair Towers of Alablaſter. In the firſt dwelt Faich, in the ſecond Hope, in the third Charity, in the fourth Wiſdome, in the fifth Juſtice, in the ſixth Fortitude, and in the ſeventh Temperance.

In the firſt Tower, Gods grace ſhewed me Faich, which waited for our coming, near unto whom I might perceibe the Palace of true Felicity. With that I deſired Lady Memory to put me in mind in the morning of ſeeing that gallant City. Whiles we talked thus, our Chariot arrived at the Court, where Lady Vertue with her Daughters, Faich, Hope, Charity, Wiſdome, Juſtice, and Temperance dwelt. At the firſt ſight I knew it was the ſame Lady Vertue which afore-time had ſo well admoniſhed me, to whom I gave no ear. Then reberently upon my knees lamenting, I cryed her mercy for contemning her Counſell, and following Voluptuousneſs. Wherewith ſhe made me ariſe, and in token that ſhe took in good part my recantation, ſhe ſweetly kiſſed me, and bade me Welcome. So with great joy accompanied with Gods grace, true Underſtanding, quiet Conſcience, and unfained Repentance, I entred into the Palace of Lady Vertue.

Thus much for the ſecond part of the
Wandring Knights Voyage.

THE
V O Y A G E
OF

The Wandring Knight.

The Third Part.

C H A P. I.

The Knight declareth the great good, the solace, and the pleasure which he found in the Palace of Lady Vertue.

IF I had a thousand tongues to tell the truth of all the good and pleasures which I found in the Palace of Vertue: and if I live a thousand years to report this matter, all were too little, in every point to decipher it: for it consisteth not in Angelical knowledge, much less in mans wit, wholly to comprehend so noble a mystery: none knowes it but he who hath probed it: you may be sure that there are not, as in the Palace of Worldly pleasure chambers hang'd with Silke, Tapestry, and every corner sumptuously and superfluously adozned. No, no: but there were Histories of the Old and New Testament to view and mark. I found not their Coffers full of Gold and Silver, Cup-boards of Plate, Presses of Silks, all manner of Mercery-ware, neither dainty Dishes, delicate Drinks, bawdy Songs, wanton Musick, the Lady of Love, her Son Cupid, nor any thing that Worldlings embrace, but I found a thing far surpassing all that is in the World.

This good, this joyfull, this comfortable, this unspeakable, this incomprehensible thing, cannot be named forthly enough: but of good and bad he is called God, even he who is the only Soberaign good above all things reasonable and unreasonable. Peradventure you will say this is strange news, that you Sir Knight should see God in the Palace of Vertue. How is it strange, seeing he is every where, not only in Heaven, but also in Earth, and in Hell: Truly I confess that God is every where, but I deny him to dwell every where,

The third part of the Voyage

where, and yet I know that by his power and invincible presence he is every where, though not every where by the fulness of his greatness, and his gifts: it followes then that he dwelleth every where: I pray you what profiteth it the damned, that he is in hell by his power, Justice, and Vengeance? Truly by such presence of God they have no joy, no consolation, no benefit or felicity, for that all are cursed in whom God dwelleth not by his grace, whatsoever they be, be they Kings, Princes, or Popes, who have all other riches and delights in the world. But all they that have the grace of God are happy, or at least wise in hope, though they live even in a loathsome prison, and are poorer than Lazarus, which desired to be refreshed with the crumbs that fell from the evil rich Mans Table. Now, when we pray to God, we say, Our Father which art in Heaven; for that is the place where God gives the enjoying and possession of himself to his elect; and that is their dwelling, prepared by the grace of God. That is that God speaks of, by the Prophet Esay, saying: Heaven is my seat, and the Earth is my foot-stool: Forasmuch saith God, as I dwell in mine Elect by Grace, I will tumble at my feet those that love Voluptuousness, rather than their Maker. In the book of Wisdom, it is written: That the seat of wisdom is in the soul of the just, God is wisdom, and the just soul his seat, God is in every place where he dwelleth, but he dwelleth not in every place where he is. This is most true, though marvellous, for the evil are alwayes where God is, but yet God dwelleth not in them.

Wheresoever the wicked are, they cannot hide themselves from God, and yet they are not dwellers with God, nor God a dweller with them. They are where God is, as the blind man in the Light of the Sun: the Light is not in him, because he hath not the use of it. But the good are alwayes with God, and God dwelleth in them, as in his Temple. Saint Paul saith, That the temple of God is holy. And therefore if ye live well as he commands you, you are his Temple. And God himself saith, I will be in them, I will walk amongst them; I will be their God, and they shall be my people. Now therefore you see that although God be every where in his power, yet he dwelleth not where, but where he is by grace. It is plain, that where Vertue is, there God inhabiteth by grace, which is the only consolation of all reasonable Creatures. Is it possible that any Man can find in Heaven or in Earth, such Soberaign good as is in God, who is the most excellent and chiefest good, and the true

of the wandering Knight.

true joy of all reasonable Creatures : How can that body fail in any goodnesse, which hath God by his Grace resting in his Heart, who is the only Authour of all goodnesse, and the giber of all true Joy and perfect Felicity.

But some will say that they see good People in the World oftentimes suffer misery, deprived of their goods, and put by the pleasures of this world, which appeareth in the sadness of their countenance : for they seem to be conceived with sorrow, and as it were to labour and trabel in heaviness, as a Woman in Child-birth. I confesse it to be so, but yet if you say that they are not furnished with all good and true joy and Felicity, you err greatly. For the Soberaigh good which is God, dwels in the just soul for evermore : although foolish Worldlings say in their Hearts and thoughts : Can it be that these miserable men, which are afflicted with poverty or imprisonment, have more possession of true Felicity, than we that wallow in Wealth, and are without want of any Worldly pleasures ? But they consider not that true Joy consisteth in the Soul. But be you sure, that as the Soul is the most precious part of the body, so ought the goodness of the Soul to be greater than the goodness of the body : The Joy of the Just and Righteous is more inward than outward, for all his goodness is in the soul : as the joy of wanton Worldlings is outwardly in the body. This just Man suffereth outward extremities, but yet inwardly he hath more joy than the Voluptuous Man. And though the just man, being always afflicted, maketh shew of sadness all his life time, yet at the hour of death their joy and consolation appeareth, with hope of eternal life : whereas contrariwise the Worldling goeth his way with grudging and despair ; The just man esteems Gold and Silver to be coloured Earth, worldly wealth and Voluptuous feeding to be Famine and Filth ; Honour, Dignity, and Delight, to be smoke, which the Air consumeth suddenly : to be short, he maketh all the World no better than an exile : and although his body be detained here for a season, yet all his thoughts, cares, desires, and meditations, are constant among the Orders of holy Angels, and the happy Assembly of Saints in Heaven singing Psalms and Prayers incessantly. So that whatsoever we esteem evil in this World, God turns it to good. For he makes us rejoyce in Tribulations, taking them for medicines to purge our corruptions, and not accounting our Persecutors as our Enemies, but rather as Helpers to salvation.

The third part of the Voyage

The iust Man esteems simple fare, sufficing nature, better than abundance of delicate or excessiue Drunkennes, or Gluttony. They take more pleasure in kneeling, praying, and fasting, then worldlings do in dancing, and singing wanton Songs. Finally, that they do or suffer God turns it to good. And therefore Saint Paul saith, that all things turn to the good of those that love God: The eye neber seeth, the Ear neber heareth, the Heart of Man neber understandeth the great goodness and the joy that God brings into the body, when he cometh, by grace, to dwell in it: only he that hath had experience once knoweth it. Worldlings do wonder to see the iust man weep and lament, to suffer tribulations, and to be deprived of all worldly pleasure, they esteem the goods of this world to be the true felicity: much like unto a blind man, taking upon him to judge of colours. For they compare false felicity and worldly wealth, with heavenly Riches and perfect Happines; whereas indeed they are but shadowes. Nothing displeaseth the Elect more than Sin, and that which leadeth to Sin: nothing pleaseth the elect but God, and that which leadeth to God.

As concerning the soul, no man can deny, if he hate Sin, and love Vertue, but that he had rather lose all that is in the world, than lose Vertue, and suffer all manner of torments, than to commit Sin: he had rather descend into Hell with Vertue, than mount up to Heaven with Sin. For where Vertue is, there is quietness. Contrariwise, where sin is, there can be no rest. Let every one therefore labour to lose worldly happines, if he mean to atchieve vertue, wherein consisteth so much goodness. But many make no account to come thither, and so care not for losing Vertue, because indeed they know not Vertue; Wherefore Understanding describeth her, and her seven Daughters, namely Faith, Hope, Charity, Wisdom, Justice, Fortitude, and Temperance, in manner following.

C A P. II.

The Description of Vertue.

Vertue, according to the Definition of Saint Austin, in his second Book of Free-will, the 18 Chapter, Is a good quality of the Soul, whereby a man liveth rightly, and committeth none evil; which thing indeed is the only work of God in Man. By the Soul he understandeth in this place the Superiour part of the Mind or Soul wherein consisteth Reason, Iudgment, and Will.

of the Wandring Knight.

The inferiour part we call Sense, which is common to man and beast. Now that is called in Latine Mens, and is not a part of the Soul sensible, which is the inferiour part, but it is that part of the Soul, where reason and Understanding do sit, which is the superiour part. By the Soul then we do mean the Free-will of Man, which is nothing else, as Philosophers say, but the frank judgment of the mind, and Will. For when we say, free-will, we utter and pronounce two words, namely, free-will. It is termed free, because that freely without constraint the will worketh his feats at liberty. And it is called free-will, because of the Judgment of the Soul. Therefore free-will is in the superiour part of the Soul, for thereby we differ from brut beasts, who have a Sense as well as we, but no judgment of free-will. Now then we say, that Vertue is a good quality of the Soul, that is to say, of free-will: For Vertue qualifies free-will, disposeth and prepareth it to do and will well, neither of which can be done without the aid and Grace of God.

The second part of the Definition is: Whereby a man liveth rightly. But no Man liveth rightly, unless he live justly; no man liveth rightly without Vertue. Ergo, no man liveth justly without Vertue. Who so liveth rightly liveth well, and who so liveth well, if he continue in so doing, achiebeth true felicity. It followeth then that by Vertue we achieve true felicity, for Vertue prepares free-will, which is corrupt and depraved, and therefore unapt either for well-willing, or well-doing: but the Grace of God preserving it by Vertue, it is made capable of perfect blessedness.

The Third part of the Definition is: And committeth none evil: wherein is comprehended the excellency of Vertue, and great goodness, by the which none can do ill. Men may abuse all the goods, all the Arts, and Sciences in the World, as indeed very often they are ill used, as with Money, Wine, and Women, but by Vertue they be never abused: Who useth Vertue, he doth the works of Vertue: Who so useth the Precepts of Vertue he doth well; and if by Vertue none doth ill, thou oughtest rather to lose all that is in the world, than to lose Vertue, seeing he excels in goodness all things in the World.

The Fourth part of the Definition is: Which thing indeed is the only work of God in Man. Vertue then is a work of God in us, as witnesseth Saint Austin, upon the Sentence which is spoken in

The third part of the Voyage

in the 118 Psalm: I have done Judgment and Justice. Justice (saith he) is a great Vertue of the Soul, coming from the Grace of God, which none but he worketh in man. I have done Justice: And therefore when the Prophet speaking in the Person of the Church, so saith: he meaneth not that he hath done the Vertue of Justice of himself, which passeth Mans power to do, but he referreth it unto God, whose he affirmeth it to be. By these words then of Saint Austin, it appeareth plainly, that Justice in Man is no Work of Man, but of God. Wherefore Peter Lombard upon these words of Saint Austin concludeth, and saith: That Vertue is not the cause of Free-will, nor of any affection of the Soul coming from Free-will, but he saith, by that Vertue Free-will being depraved by ill and corrupt, is helped and moved to goodness: and so you see that by Vertue, which he saith is Gods grace, inclining and preparing the Will to will well, proceedeth the good affection of the Soul, and afterwards do follow good works, and an honest trade of Life. To make it the more manifest, he gives similitudes. As the rain (saith he) moistneth the ground to make it yield fruit: and yet the rain is not the ground, nor the ground the fruit, even so (saith he) into the ground of our Souls, that is to say, the free liberty of the Will, the rain of Gods blessing is poured, that is to say, Gods grace is inspired, which liqueth the will of man to make him fruitful to will well, according to the effect of Gods inspiration, which is his Grace working in us, to the end we should do well. And therefore all the good works that we do or can do, are to be attributed unto Gods grace, by whom our will is prepared to will and do well. This grace engendzeth good motions in the soul of Man, and these good motions are a chief gift of Grace to Man, as namely, by faith to believe that Christ is the true Son of God: by Love and Charity, to love God and our Neighbour: and so of all other Vertues, which are the good Portions and Gifts of Gods grace, working in us, to the increase of more Vertue, yea, to the possession of eternal life. It is apparent then, that Vertue is the gift of Gods grace, working in our will to make it will and do well: and therefore say we, that Faith, Hope, and Charity, being Divine and godly Vertues, are the works of God. Some there be which say, that Vertue is the well using of the naturall Powers and abilities in Man, inward only, but not outward, that is to say, a perfect affection of the soul, which God procureth in man, and not Man in himself. For

although

of the Wandring Knight.

although such motions seem to be motions of free will, yet they cannot be such, except God boughsale of his working Grace to sanctifie the will, and to make it capable of such good affections : These two Opinions recited by the Master of the Sentences, in the second Book, and 27 Distinction, I refer to the Iudgment of the Reader, and allow them so far soth as they both agree, that Vertue is a work of God in Man, and not of Man in himself. But yet they differ, because the first saies, that Vertue is not a moving of the Soul, for that it is the only working of God, without Man, and of meer Grace : the other Opinion saith that Vertue is a good motion of Man, not coming of God in Man : I dare not judge rashly in so High and secret a Mytery, and therefore I appeal to the determination of the Learned. It sufficeth to know that Vertue is a work of God in Man, and not of Man in himself; and in this point, as both Opinions do consent, so I approve them to be true.

CAP III

The Description of Faith, and how we ought to believe in God for our salvation

FAith is a Vertue, whereby we believe that which we see not. When it is said that Faith is a Vertue, it is most manifest that faith is the pure gift of God, whereby we believe that which we see not. But yet it followeth not that we should believe all that we hear and see not, but this is meant only in things touching Religion, and the Worshipping of God. Faith is properly of things not apparent, for apparent things have no Faith, but a certain Demonstration: as when our Lord saith to Thomas, Because thou hast seen, thou believest. Yet Thomas believed more than he saw, a Man, and he believed that the same Man was God also, which he saw not: for he said, Thou art my God, and my Lord. In this consisteth the merit of Faith, when a man at the Commandement of God, believeth that thing which he seeth not. To believe (saith Saint Austin) is to think upon a thing with consent to that thought: as when thou thinkest the Son of God was born of a Virgin, and took mans nature upon him, and consentest to that Thought, it is properly called Believe. This thought may come often by seeing, and often by hearing. And when Saint Paul saith,

The third part of the Voyage

faith, that faith cometh by hearing of the word of God, he understands that by hearing faith comes into the mind and thought, if we consent thereunto. For we may hear a Preacher, without consenting to that he saith, because men do not alwayes belebe what the Preacher speaketh, for that the consent wherein consisteth the perfection of Faith, comes of the meer gift of God, and not from seeing nor hearing, but from the light of Grace, speaking in the Soul of the Believer, believing the principal truth, which is God, and working in him an agreement with that Sovereign truth above all other things. So that Faith is a foundation unmovable: our Lord Jesus Christ who is the only Foundation of true Blessedness, dwellerh in the Hearts of the Beliebers, and so long as Faith is in Man, he shall be sure not to perish; but faith without Charity is no Foundation, because such Faith is in vain and unprofitable.

Faith then joyned with Love or Charity, belongs to good Christians: and Faith without Love belongs to evill Christians. It is necessary therefore that we note the difference in these three sayings or speeches, namely: To believe a God, To believe of God, To believe in God. To believe a God, is to belebe that he is the only true God, so the Devils do belebe as well as the evill Christians. To believe of God, is to belebe that all is true which God saith, and so belebe the evill Christians as well as the good, unless they be Hereticks. But to believe in God, is to love God, and in belebing to joyn thy self to God, by love and obedience incorporating thee with His Members, that is to say, his Church.

This Faith justifieth the Sinner, and this Faith being knit with Love and with Charity, begins to do good deeds, which cannot be done without Love. The Faith which evill Christians have, is indeed a quality of free will, but it is not knit with Love and Charity, which is the bond of perfection, and the life of faith, as Faith is the Life of the Soul. And yet such an unshapen Faith, being naked and void of Charity, may be termed a gift of God: for that the evill man may have some gift of God: but that cannot properly be called Vertue, because that by Vertue we learn to live rightely: and for that the Devils and Evill Christians do live wickedly, it is a sign that the faith which they have is dead, and therefore is not properly Vertue, nor yet a work of Vertue. If thou wilt then have thy Faith to be good and saving, it must have four properties, that is to say, it must be plain and simple, it must be whole

and sound, it must be constant and unmovable, it must be quick and libely. Touching the first, that it must be plain and simple, that teacheth thee thus much in effect, that thou must believe the word of God simply, and whatsoever is therein contained, without inquiring into Gods mystical matters by humane Reasons: and simply believeng in thy heart that every thing contained in the holy bible is most true. Secondly, thy Faith must be whole and sound, that is, thou must not take part with Hereticks, or cleave to the erroneous Opinions of the Enemies of Gods truth: for this is no good faith. And therefore for a Testimony of thy Faith, be not ashamed to make open Confession in the Congregation of thy belief, with the Fellowship and Communion of Saints, That thou believest in God the Creator and Governour of all things, & in his Son Iesus Christ the Redeemer, and in the holy Ghost, by which we are sanctified and receive true comfort and joy, &c. according as it is declared in his holy word. Thirdly, it must be constant and unmovable, that is, without doubting, for any reason of Mans brain that seemeth contrary, or for any temptation, promise, or threatenings, either of torment or of death. And let not the obstinacy of such as enchant with the vain pleasures of this life, although they seem to live most joyfully, allure thee to cleave to their opinion, which is flat heresie: for that is a work of Satans who wholly possesses them, & can change himself into an Angel of light, to deceive the simple and innocent, whom God permits to be tempted for the tryal of their constancy. Not that he is ignorant of the issue, but because he would have it appear in others, that he crownes us with glory, for our constancy and perseverance. This is clearly set down by Moses in the 13. of Deut. and by S. Peter in his 2 Epistle, chap. 2, and by our Saviour Iesus Christ, in the 24 of Matthew. And though we live in the later times, when many Sects do abound, and Vertue and truth in many places do fail: yet let us listen what our Saviour saith: Whosoever believeth to the end, shall be saved. Fourthly and lastly, thy Faith must be quick and libely, that is, it must be linked with love and charity, which is the life of faith, as the Soul is the life of the body. And therefore abuse not thy self, as some do, saying: I have Faith, and I shall be saved, whatsoever chance. No, no, assure thy self, that if thy Faith be not quickned with Love and Charity, it is nothing Worth, and therefore unable to atchieve true Blessedness, as S. Paul well noteth in the first Epistle, the 13 chap. to the

The third part of the Voyage

Corinth. Then so, when our Lord in the Gospel attributeth sabbati-
on unto Faith, and S. Paul justification : this is to be understood
of an holy, libely, and Evangelical Faith, working with Love and
Charity. Likewise when our Saviour saith in the Gospel,
that he which believeth and will be Baptised, shall be saved : that
is meant of such a Faith, as love quickneth, and Charity rebideth.
The holy Scripture in many places expreſseth, that none shall be
saved, unless he obserbe and keep the Commandements of God.
Now none can keep the Commandements without Love and cha-
rity, Ergo, none can be saved without Love and Charity. The sum
and effect of all is this, That whosoever renounceth Sin, and im-
braceth a quick and libely Faith, and lieth in Love and Charity,
he cannot perish, but shall find in the end perfect and everlasting
Felicity, in the Kingdom of Heaven.

CAP. IV.

The Description of Hope, and how we ought to hope in Al-
mighty God.

NOW (Sir Knight) know this, that Hope is a Vertue, where-
by Happines or Blessedness both spiritual and eternal are
hoped for. And as Faith is of things not seen, so is Hope also.
For Saint Paul saith, Hope that is seen is no Hope, because we
have possession of it already. It is common to Faith and Hope to
be of things unseen : and yet Hope is distinguished from Faith, not
only by name, but by reason. For by Faith we believe as well evil
things as good, that is Hell as Heaven. We believe that Adultery
is a very wicked sin, we believe also Charity is a very good thing:
all these things good and bad, we believe, but we Hope only for
good things, and not for bad. Again, Faith is of things past, pre-
sent, and to come. For we believe the death of Jesus Christ which
is past: we believe also that at this present he sits at the right hand
of God the Father in Heaven, and we believe that Christ shall come
to judge the quick and the dead. But under correction, I think that
Hope is of things present : as when I Hope that I am in Gods
favour : and of things past, as when I Hope my Sins be forgiven
me : and of things to come, as when I Hope to have eternal life.
This is true that Faith hath an eye generally unto that which is
spoken in holy Scripture, believing that all the promises, without
exception, which God made, shall be accomplished, without descend-
ing to particular or special Persons : but Hope applyeth unto her
self

of the Wandering Knight.

tell those same promises, waiting for the accomplishment of that which God hath promised. And therefore it is requisite for assured Salvation, that thou believe thou shalt be saved, but to Hope so is not sufficient. For Faith, in it self, importeth an infallible assurance and certainty of things, as when we firmly believe all the Articles of our true and Christian Faith, and all things contained in the holy Scriptures to be more certain then man is man : but the hoping of it is not so requisite. For if we have a firm assurance in the goodness of God, touching our Salvation, and doubt not a whit of the remission of our sins, it is enough. There be two degrees in Hope, which are two contrary extremities. The one being the most highest, is the infallible assurance of eternal Blessedness : The other being the basest and lowest, is to despair of Salvation. Between these two extremities consisteth Hope. But the more that a Man approacheth to the highest extremity, which is an infallible assurance of Eternal life, and the more he rejoiceth from the lowest extremity, which is desperation, the more perfect he is in hope. As it sufficeth the hoping Man, that believeth in Iobes God, that he hath a firm assurance and confidence, that God of his good grace will give him whatsoever he hath promised to his Elect, hoping that he is of their number. So it is necessarily requisite that we have a perfect infallible certainty of our Salvation. Now for that in the Definition of Hope, it is said, that by her we Hope and look for the eternal Happiness ; it is to be noted, that Hope hath two Objects ; the first, the perfect enjoying of Gods presence : the other is, all the necessary means to come unto the clear seeing and enjoying of God : and these means are remission of Sins through Gods Grace, justification, Faith unfained, and charitable deeds, and agreeableness unto God. Now all that we hope for, we ought with prayer devoutly to crave of God ; as his Kingdom, the remission of our sins, justification, increase of Grace and Vertue, deeds of faith and Charity. But concerning goods temporal, so far as much as we may use them well and ill, they may be said to hinder the Salvation of Man, rather then to further it. And therefore the good Christian ought not to ask them, nor covet them excessively : indeed so much as will necessarily serve him for sustenance in this life, he may lawfully ask. And here by the way, it is a lesson worthy the Learning, namely : that it is necessary for us to do good Works, because it hath pleased God to enrich us with

The third part of the Voyage

Goods, which Goods ought well to be employed. Now unto him properly belongeth the merits of the works which he worketh in us. For all our good works are the gift of God, howbeit he doth not deny us his Grace, whereby we consent to do the good works which he only moveth in us.

And therefore every one ought, to the uttermost that he is able, to do good works, considering that they come of God, who is the Author of all good works, and without whom we are not able to think so much as one good thought, much less do a good deed. For otherwise to hope in doing ill to go to heaven, without good works springing from a firm faith, is not hope, but a flat presumption. And therefore thou oughtest to enforce thy self to do good works, hoping that thou and thy works may be acceptable unto God: nevertheless, thou must not in any case trust upon thy merits or good works, but altogether to the infinite goodness of God. For otherwise thou fallest into that curse which the Prophet speaketh, saying, Cursed is the man that trusteth in man, and contrariwise, happy is the man that trusteth in God. We ought alwayes to do well, to delight in well-doing, and to hope in the goodness of God, that he will give us that which he hath promised. But this Hope ought to be firm, and as an Anchor constantly to hold thy conscience, that by the floating of temptation it move not. But some will ask by what testimony or witness can the conscience rest assured of remission of sins, of Gods adoption, and of Heavenly blessedness. I answer, S. John Epist. I chap. 5. saith, There be three things that bear witness in Earth, that is, the Spirit, Water, and Blood. These three testify unto the Spirit of the believing Man, that Christ is the infallible truth, who fulfilleth in the believing man the whole sum of his promises. The first witness then that assureth man in Hope is the precious blood of our Lord Jesus Christ, which was shed for the remission of our sins. The second witness is the water of Baptism, by the which also our sins are forgiven. But these two witnesses put not the conscience in full and perfect Hope and Assurance. And therefore there must be annexed unto them a third; which third is, The holy Spirit, which beareth witness with our Spirit, that we are the Sons and Heirs of God. Who so hath not this witness, he cannot be assured of his Salvation. The works of the holy Spirit in Man, if thou ask me what those works are, I answer thee, that they are these that follow, and such like; namely, Sorow for sin, hatred of all things which displease God, and are contrary to his Com-

of the Wandering Knight.

mandements; taking pleasure to read and hear Gods words; mourning for thy imperfections; and sure Faith, Hope, and Charity: and affection, desire, intent and purpose to love God above all things, and to do thy endeavour to fulfill his Commandements. For all these things spring not from the corrupt nature of man, unless his Heart be moistened with the dew of Gods grace: without the which we feel not in our selves any good affections, nor desire to do good works, which are signs of the presence of the holy Ghost in us. Therefore we ought with sighing to pray unto God, and to beseech him most humbly that it would please him of his unspeakable pity, to send us his holy Spirit, which may assure us of the remission of our sins: to purchase us his heavenly Adoption, and the enjoying of everlasting Blessedness. And thus much concerning Hope. Now let us speak of Love or Charity.

C A P. V.

The Description of Love or Charity, and how we ought to love God, and our Neighbour.

Charity is a Vertue, by the which God is loved for the love of himself; and our neighbour for the love of God, or in God. It is said in the first part of this Definition, that Charity is a Vertue. Let us see how: certainly Charity is the excellentest vertue that is, even the mother and nurse of all the rest. For he that hath not charity, hath nothing in him to obtain everlasting life. This Charity is given when the holy Spirit is given. For the holy Spirit being resident in the Soul, makes us to love God for the love of himself, and our Neighbour for the love of God. To love God for the love of himself, is to love him for his own sake, and because he is God. And that is to be done three waies, that is, to love God above all things entirely, above all things orderly, above all things preciously. We will declare these three waies of loving God the more plainly, that every one may know how to love God.

To love God intirely, is to have a good will to God, and to rejoyce greatly that he is such a one as he is: But for the better understanding hereof, it shall not be amiss to shew what it is to love; to love is nothing else, but to wish well to every body: as when I love a man, I wish as well to him as to my self: Now there are two manners of love. One is called the covetous love, as when a Man loves any thing for his own profit sake, as in such sort men love their horses, their victuals, and all other worldly necessities. The other is called the love of friendship, when one loves a thing

The third part of the Voyage.

For the love of it self, without respect of particular profit: as when I see a man wise, I take pleasure in him, and wish that the Vertues which are in him may not only be continued, but also increased in him, and this do I, being to him well affectionated, and loving him with delight.

There is not in God any good that is not like himself. For his might or Power, his Wisdom, his Mercy, his Justice, and his knowledge are Heavenly, as he himself is, who is all wise, all just, all mercy, all knowledge, and all mighty; So that we love God above all things intirely, when we rejoyce and be glad that he is as he is, without regarding our proper profit or honour. Thou oughtest not to love God with a covetous love, that is, thou must not love God only because he giveth thee all things profitable for thee: for in so doing thou lovest thy self better then thou lovest God. If thou love God rightly, he will reward thee greatly: but this love must be single and it must be pure, and not depending upon any other thing: for who so loveth God for gain, loveth him but as his Horse, in whom he delights, because he serves his turn. God ought to be loved lovingly, without respect of particular profit.

But thou maist ask me a question; May I not love God to this end, and under this condition, that he may give me Heaven, which is the principallest thing that Man can wish for after this life? the Doctors say no, if we consider well of the thing beloved, which is God: for in so doing, thou lovest thy self better then thou lovest God. Thou maist come to Heaven by this means, as namely, by keeping his Commandements, by giving Alms, and by doing other good deeds, and yet give God his due and single love. Now these things are not charity it self, but the works of Charity. We say then that God ought to be loved in doing good deeds, and in keeping his commandements: but this love ought to be entire, without respect of profit or reward.

To love God orderly above all things is to refer thy self and all thy goods to God: so that all which thou lovest, wishest, dost, and leavest undone, thou oughtest to love, to wish, to doe, and leave undone, for the love of God and his glory. Thus referring all to the Honour and Glory of God, thou lovest God above all things orderly, and accomplishest, as much as in thee lyeth, what is written in Deut. and in Saint Mathew, where it is said; Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy

thy strength: For what other thing is it to love God with all thine heart, with all thy soul, and with all thy strength, but to refer all things to God, and to his glory, all our thoughts, all our words, all our works, all our purposes, and all our intents: To love God therefore above all things orderly, is to refer to God and his glory our selves, and all that is within and without us; which we cannot well do, if our thoughts, if our words, if our works, be not good and acceptable unto God.

To love God pcciously, is to love him so dearly, and so much to esteeme of him, that for no cause thou wouldest lose him, nor his love: but wilst rather to lose thy goods, thy lands, thy limbs, thy life, and the love of the World. This indeed is to love God lovingly, when without respect of profit we refer to God and his glory all that we have, our hearts, our hands, our lips, to praise and magnifie him, and to set forth the greatnes of his Divine Majesty, and omnipotency. To love God then for the love of himself, is to love God because he is good. And he that loveth God in this sort shall be sure never to miscarry or perish.

To love thy Neighbour, it is required that thou do it in God, or for the love of God. Now thou must understand that every Man is thy Neighbour, when either thou to them, or they to thee can shew mercy or relief, by succour and help. So that every reasonable creature is thy Neighbour, wheresoever he dwell in the World. Thus are the Saints in Heaven thy Neighbours, by whose example thou art taught to love godly; wherfore thou oughtest to love them and all mankind for the love of God, or in God. Thou oughtest to love thy Neighbour, because he is good, or because he should be good, then thou lovest him indeed for the love of God: every Man which is a Sinner thou oughtest to love, not because he is a sinner, but because he is a Man, for the love of God.

Thou oughtest to love in the sinfull Man that which he hateth, and to hate that which he loveth. The sinfull Man loves sin and iniquity, which thou oughtest to hate: The sinfull Man hateth his Soul and the purity of Nature, which thou oughtest to love. For Sin is against nature, it defileth Nature, it oppresseth nature, yea, it quencheth nature, and he that committeth sin killeth his own soul, and corrupteth nature. Thou oughtest then to love the Soul, and the Nature of the Sinner, but not his sin. And when thou givest Aids to a sinner being in need, thou oughtest not to do it because

The third part of the Voyage

he is a Man, but because he is a man of the same nature that thou art. Some be thy friends, and some thy Enemies ; thy friends thou oughtest to love in God, lest loving them otherwise, thou shouldest offend God. Thy Enemy thou oughtest to love, for the Love of God: and if he offend thee in word or deed, and doth repent him, and asketh thee forgiveness, thou oughtest for the love of God to forgive him with all thy heart, and to receive into friendship. Again, if thy Enemy be obstinate and will not cease to persecute thee, although thou canst not presently forgive him, yet thou oughtest not to hate him, but rather to do him good, and to be ready alwayes to pardon him, and then chiefly when he shall require it. Psea thou oughtest to do him what good thou canst in his need.

By that which we have spoken already it appeareth, that thou oughtest to love all men living, both good and bad, friends and foes, no worse then thy self. Our Lord had an eye to the love of our Neighbour, when he said in the 7 of Matthew. All things that thou wouldest thy Neighbour should do unto thee, do thou the like to him. Whosoever then doth to his Neighbour as he would his Neighbour should do to him, loveth his Neighbour as himself. But this is to be understood according to God and reason. For if one offering to pleasure thee, bring thee a Wench to lye with thee, or lend thee a sword to fight, and to kill another, as reason would instruct thee to refuse such offers, so the love according to God should teach thee obedience, and they both ought to be the rule of thy life, and the lights to guide thee in the dark places. Thus far have we declared, in as much brevity as we could, how a man ought to love God and his Neighbour. Now intend we to shew the effects of love and Charity.

C A P. VI.

The effects and praises of Love and Charity.

NO tongue in the World can tell for truth all the Excellency of the effects and praises of love or charity : For first of all, she makes men the Children of God, and Heirs of Heaven : according to that saying of Saint John ; behold what Love or Charity the Father hath shewed unto us, to make us the Children of God. S. Paul also saith ; That those which be lead by the Spirit of God, are the Children of God : For you have not received the spirit of bondage, to fear any more ; but you have received the Spirit of Adoption, whereby we cry *Abba Father*, and that same Spirit (which is the Spirit of Love or Charity) beareth witness with our

of the wandring Knight.

our Spirit, that we be the Children and Heirs of God, and Co-heirs with Christ. Can we desire a thing moze excellent, than to be the children of God and Heirs of Heaben: what dignity is that to boast of? Such as have feeling of the love of God in their hearts, have boldness & courage, though the world contemn them. For this is certain, that they whom the world hateth, are not the children of the world, but the children of God: as contrariwise, such as the world loveth, they indeed are the children of the world. Secondly, Charity worketh the cause in us, that God dwelleth in us: who dwelleth in Charity, saith S. John, dwelleth in God, and God in him. Our Lord likewise saith. If any Man love me he will keep my Commandements, and my Father will come and dwell with him. Can we desire a moze rich, a moze bountifull, or a moze liberal Host than he? Is it like that so loving an Host will suffer the soul to want: Will he ask money for his expences? No, he commeth not to dwell with us to consume that we have, but to encrease our riches, and to make our store greater. Thirdly, Charity maketh our goods, be they little or be they much, acceptable unto God: it maketh a Man contemn the World, it maketh a man to rejoyce in temptations, and tribulations. When Charity enters into the soul, she knits us to God, and uniteth us with him. Love or Charity makes men of one mind, and will. Love or Charity makes men reform their manners, and to draw near unto God. Love or Charity makes men to consider of things present and hisse, as if they were not. Love maketh a pure and clean heart, which may contemplate and behold Heavently things. By love, the Goods of this World are well ordered, and by Love the Goods of this World are contemned; and by Love the secrets of God are revealed. Saint John saith, That God is Love or Charity, whereby no doubt he meaneth the Father, the Son, and the holy Ghost, the three persons in Trinity: God the Father is Charity, God the Son is Charity, and God the holy Ghost is charity. This Love or Charity requireth in the same such likely things, namely, love and charity, by the which, as by some spiritual affinity thou art joyned unto God, which Love also boldly commeth unto God, and familiarly speaketh unto him, without any doubt or fear. He that loveth not, shall lose his life: but He that loveth, alwayes listeth his eyes to God, whom he loveth, whom he desireth, on whom he museth, in whom he is refreshed, and by whom he is preserved: such a debout

The third part of the Voyage

and religious soul doth so sing, so say, read, so dispose all his business and so circumspectly foreseeeth all things, as if God were ever present with him, as doubtless in spirit he is. The man in whose soul the love of God is lodged, so prayeth, as if God were personally present with him.

The Love of Charity awaketh the soul when she is asleep, it puts him in mind of His Salvation, it softneth and moisteneth the Heart. Charity or Love setteth the cold Heart on fire. Love maketh the froward soul gentle. Love chaseth away sin. Love keepeth the affections of the flesh and blood under. Love amendeth lewd Mens manners. Love reneweth the Spirit. Love bridleth the light motions of wanton youth, all this worketh Love or Charity, where she is present. Contrariwise where Love or Charity is absent, there the Soul doth languish and waxeth cold: even as a Caldron of water doth, when the fire is taken from under it, and raked abroad. Charity is the only thing whereby the soul boldly approacheth unto God, constantly cleaveth unto him, and familiarly speaketh unto him. The Soul that loveth God cannot but think, and talk of God, insomuch that it hateth all ungodly things. Who so will know God, must love God: the more that one loves God, the more he growes in the knowledge of God. To read, to write, and to study of God, yieldeth no true knowledge of God, without Love. In vain do we read, in vain do we talk, in vain do we preach, in vain do we pray to God, if we do not love God; the love of God ingendreth the love of thine own Soul, and maketh it attentive alwayes to God. God loves to be loved again: and when he loveth, he requireth nothing but love: happy therefore is he that loveth God. The Soul which loveth God respecteth his own affections, being earnestly giben to Gods love. The Soul that loveth hath no fear: the soul that loveth not, is ever in fear. The Soul that loveth, is carryed by promises, and drawn by desires unto Heaven: the Soul that hath in it the presence of Gods love, is tickled with joy, and with ravishing leapeth up to Heaven, having by contemplation exceeding great joyfulness. Love breeds familiarity with God, familiarity breeds boldness with God, boldness breeds the taste of God, and Taste breedeth an hunger after God. If I should declare all the excellency of Love or Charity, the time would fail me, and mine Ability in that behalfe would not suffice: But let this stand for a conclusion, that the Soul which is touched with the love of God

of the Wandering Knight.

cannot desire any thing contrary to God : but eber after it hath received any taste of Sin, it cryeth out, and saith with the Prophet. Psal. 14. O Lord God, like as the Hart desireth the Fountains of water, even so long I after thee. Well then Sir Knight, lift up thy Soul, and remember the great Love and Charity of God, and his manifold benefiits bestowed upon thee, that by them thy Heart being enlightned, thou maist encrease and go forwarde day by day in doing good works, to the glorifying of God, who delighteth in the same, according as it is said: Let your light so shine before men, that they seeing your good works may glorifie God in Heaven. Thus much touching these three spiritual Vertues : now come we to the four morall Vertues.

CAP. VII.

The description of the four moral Vertues, Prudence, Justice, Fortitude, and Temperance.

By these four Morall Vertues Man libeth orderly in this mortal life. Saint Hierom saith that the Christian man by these four libeth well in this mortality, and by them after death cometh to eberlasting Life. Prudence knoweth the good we should do, and evil we should leabe. Justice doth good. Temperance leabeth the evill. Fortitude is constant, without losing courage in aduersity, or waring proud in prosperity. Prudence teacheth man how to approach unto God; Fortitude and Temperance, how to govern himself; Justice, how to use his Neighbour. These are the four things which Satan shooteth at, to destroy the Soul.

By Prudence, which is the rule of right Reason, we govern our selves wisely, we order our affairs discreetly, doing nothing but Right and reason. In Prudence consisteth Reason, Knowledge, Foresight, Aptness to gibe good Counsell. Plato saith, That Prudence is the Governess of all Morall Vertues, shewing how we should understand and use the rest: For as Faith instructeth us what we should hope after, and what we ought to love : eben so Prudence teacheth us how we should use Justice, Fortitude, and Temperance. Aristotle saith, that it is impossible but a prudent Man should be good. If he mean morall goodness, it is most true : for a wise Man doth nothing but that which is lawfull : But yet without Love or Charity, Prudence is a Vertue no more meritorious,

The third part of the Voyage

then Faith without Love and Charity. But if the prudent man love God with all his heart, it is impossible but that he should do good, and consequently be good.

Justice is a Vertue used in two sorts, sometimes it is a general Vertue, and comprehends in her self all Vertue: as the man that loveth well and justly, is therefore called good: and Justice otherwise is understood a particular Vertue, called Justice distributive, peelding to every one that which unto him belongeth. This Vertue, Justice distributive is convenient for all men, and principally for Emperours, Kings, and such as have the Administration and Governments of Common-wealths; to the end that they may peeld to every one their right, defending the innocent, and punishing the offender: doing justice and right, according to equity, as well to little as great, and to poore as rich. Many have justice painted in their Houses, and yet have wrongfull dealing lodged in their hearts. Many a one hath Christ in their mouth, but the Devil in their minde. He that will be acceptable to God, he must be just in word, upright in deed, undesled in thought.

Fortitude is a vertue, unto which belongs a magnificent courage, not fearing any thing but unlawful actions. He that hath this vertue, keeps himself constant in adversity, and wareth not proud in prosperity. Fortitude gibes a man Magnanimity, Constancy, Hope, Assurance, Patience, and Perseverance. With this Vertue the Partyes of all Degrees and Ages were endued, grounded upon a firm Faith, condemning the world, and setting light by the torments of Tyrants, embracing death, rather then to deny Christ. Gods Prophets were armed with Fortitude, who without flattery reprehended the Kings of Israel and Juda of their false worship of God, and feared not their furies. The Apostles of Jesus Christ were armed with Fortitude, who feared not to controll the wisdom of the wise, and banquish such as were in high places, that they might with contented mindes carry the yoke of Christ. This they did, not with mans power, or warlike weapons, but with divine Doctrine: not desiring to kill any one, but to die themselves. It is a great worlds wonder, that so few simple souls, unarmed, unlearned, and having no humane policy, should banquish the wisdom of the world, confound earthly policy and strength, and subdue Kings, and bring them in obedience to the Faith of Christ, re-
baking

hoking the People from false Religion and Adozation of Devils. With this Vertue of fortitude Kings ought to be Armed, not fearing any danger for the Defence of the Faith of Iesus Christ, but being of one mind with the holy Martyrs of God. With this vertue ought Preachers to be armed, worthily defending the word of God, against all Hereticks and Enemies of the same, not fearing the threatenings of Persecutozs whatsoeber. But you must understand that fortitude is not a dealer in the committing of unlawfull deeds: as to beat, hurt, or kill thy brother, unless it be justly done in thy own defence, or for thy Countries cause: otherwise it is a mere Malice. Whereover, such as desperately dispatch themselves, as Wretches weary of Life, they do it not by Fortitude, but by the Temptation of the Debill, who is permitted of Gods sufferance to tempt some even to the making away of themselves. Such People are not Valiant, for it is not fortitude, unless it be in lawfull deeds, as in the defence of thine own Person, the Magistrare, thy Country, or the Faith of Christ, for the which to suffer death is excellent fortitude.

Temperance (saith S. Austen) is an affection to refrain the appetite when a Man is excessively inclined. Temperance hath rule over pleasures and delights, refusing to meddle in any thing which cannot be done without offending God, and not falling into any excess whatsoeber, wherein a man may pass the rule of reason. To live in Temperance, is to dispose every thing according to the right use whereto it was appointed. These four Vertues have four Vices clean contrary unto them, by the which Vices, the Vertues are corrupted and destroyed. Prudence by Folly, Justice by Covetousness, Fortitude by Pride, and Temperance by Inconstancy is defaced. These Vices are signified by the four plagues, which consumed the Goods of Job, namely: The Sabees, the Chaldees, the force of Fire, and the Violence of a vehement Wind. The Sabees of Folly made habock of Prudence Wren. The Chaldees of Pride led away the Camels of Fortitude. The fire of Lechery made waste of Temperance Sheep. And the bespkerous winde of Covetousness, overthrew the Houses of Justice. The four Vertues likewise are devoured of their aduersary Vices, according as Joel complaineth against the Wicked Jewes, under four notable things, decyphering the four Vices Opposite and against the four Vertues before-named. These four things are the Caterpillar, the Grasshopper,

The third part of the Voyage

Grashopper, the Locust, and the Blasting : all which four things being bent to wastfullness, leaue nothing unspoyled. By the Caterpillar is meant foolish bragging, which destroyeth the Vertue of Prudence. By the Grashopper is meant Pride, which destroyeth the Vertue of Fortitude. By the Locust is meant Cobetousness, which destroyeth the Vertue of Justice. And by Blasting is meant Lechery, which destroyeth the Vertue of Temperance. For foolish bragging destroyeth the Vertue of Wisdom. Pride corrupteth the State. Avarice debours Justice. Lechery spoyleth Temperance.

Now therefore, Sir Knight, I wish thee to refrain from these insatiable Vices, lest thou lose the enjoying of these four notable Morall Vertues : thou knowest what company thou hadst in the Palace of Vertue ; there thou sawest Gods Grace, Faith, Hope, Charity, Prudence, Justice, Fortitude, Temperance, and that goodness which none know but they who have had experience.

C A P. VIII.

How Faith from the top of the Tower, sheweth unto the Knight the City of Heaven.

After Good Understanding had delibered these good words, I was ravisht in my mind, I felt not my self, I lost my taste, I neither regarded meat nor drink, and most of all I marvelled that Night approached not, because many hours were consumed. Being in that amaze, Vertue told me that darkness had nothing to do where she dwelt. Then Memory put me in mind, what Gods Grace told me by the way, saying : that by the works of Faith, which are the fruits of the same, I might perceibe and see the City of Heaben, wherein is comprehended true Felicity. Then Faith led me to her Tower, and all the other Vertues kept us company. For Faith properly is not without Hope, nor Hope without Charity, and therefore they must go all together. And though these Vertues have feberal properties, yet they join hands, and are neber asunder. S. Hierom saith, that Abraham was furnished with Faith, Job with Fortitude and patience, David with Humility, and so consequently.

Then Faith from her Tower shewed me a high Hill, whereon was built a marvellous sumptuous City, and she told me it was the City of Heaben, wherein is comprehended true Blessedness and perfect Felicity. In that City I saw neber a Temple, which made me

of the Wandring Knight.

me marvel, untill that Faith told me, that the Lord God Almighty was the Temple of that City. There needs no shining of the Sun, no brightness of the Moon, no glittering of the Stars, to give them light, for Almighty God is their true Light himself. None enters into this City, but such as are written in the book of Life. Furthermore, Faith told me, that there was no Adversity, no sin, no iniquity, no fear, no sorrow, no shame, no darkness, no pain, no unquietness, no ill, no grudging: finally, nothing that saboureth of mortality: but there was Prosperity, Perfection, Unity, Love, Gladness, Quietness, Charity, sure Rest, perpetual Felicity, and everlasting joy in God, with eternal Happinesse. There was misery without Sadness, Rest without Pain, Abundance without Want, Life without Corruption. In this City God is seen Face to Face, there is the endless light shining, the Saints alwayes singing, blessed Soules rejoycing, and ever beholding God, yet still coveting to see him, without dullness of desire. The Citizens of this City of Heaven are Co-heirs of the eternal Deity, the Father, Son, and holy Ghost. They are made immortal, according to the promise of our Lord and Saviour Christ, saying: Father, those that thou hast given me, I will that they be with me where I am, that they may see my brightness.

What can I say more? In this City is our King without death and without change: without beginning, and without Ending. In this City there is no Night, there is no limitation or term of life, but continual day most brightly shining. For in this City dwelleth the Father of Lights, even God himself, whose brightness no darkness can overshadow. The Citizens of this City are partakers of unspeakable grace, of endless joy, and of such perfection as thereunto there can be added no more. Unto this place shall the just be advanced: as for the wicked, their promotion is in the Lake boiling with Fire and Brimstone.

CAP. IX.

The desire that the Knight had to come to Heaven, and how Gods Grace brought perseverance.

Having seen from the Tower of faith, the City of Heaven, and heard (by her) the manner of it, I was ravished of my wit, and esteemed nothing at all of the World: For I felt not my self, methought I was walking in Heaven: Whereupon I desired Faith

The third part of the Voyage

that I might remain still in her Lower, the which willingly she granted me, insomuch that I was never weary out of her lower Windows to behold Heaven : yea, the more I beheld it, the more beautifull it seemed. Then I was loath to live in this world, and desired, that I might dye, the sooner to have the sight and enjoying of Christ my Redeemer : and kneeling by my self all alone, I made this Prayer, saying :

O How happy is the soul that is out of this earthly prison, and resteth in Heaven most joyfull, seeing his Saviour face to face! That soul, is without fear and affliction. O how happy is the soul which is in the company of Angels and holy Saints, linging pray-ses unto the Most High ! Such a Soul surely is laden with abundance of joy. O happy society of Citizens. O happy company of Saints, which lamented in their mortall life, but now raigne with God immortally. O sweet Jesus, let me come to thy pleasant City, where thy Citizens see thee daily, to their great delight. O let me come there where nothing is troublesome to hear or understand; what melody hear they without ending ! And how happy were I, if I might hear the Songs, or be admitted to sing a Song of *David* in the holy Hill of *Sion*. O that I being the least of thy Servants, may by thy grace put off my fleshly burthen, and come to thy happy City, to accompany the holy and happy assembly of Saints, to see the glory of my Creatour, and to behold his amiable Majesty. That I may be made meet for this so sweet a blessing, grant I beseech thee O gracious God, that I never look back upon this shadow or valley of tears, that I remember not the false pleasures of this wicked world, that I esteem not this corruptible and evill life. O how can we here be happy, where the Devill alwayes assaults us? where the world flatters us? where the soul is blinded? and where all men sinne? After which great evils, death doth follow, as the very end of all vain pleasures, and then they are esteemed as if they had never been. What recompence may be made unto thee (O God) which givest us consolation in the midst of all our extremities by the wonderfull visitation of thy Divine Grace? Behold me miserable wretch filled with sadness, when I consider my sins, when I fear thy judgments, when I think on the hour of death, when I remember the pains of Hell, when I am ignorant what punishment I deserve, when I know not where nor in what Estate I shall end my dayes: In all these things

things and many other, I appeal to thy gracious goodnes, knowing that thou art ready to give me consolation against all these sorrowes. Thou liftest up my soul (full of anguish) above all Mountains, thou makest me receive thy great love, charity, and goodnesse, by the which thou recreatest my heauey spirit, and rejoycest my sad heart, in revealing unto me thy heavenly delights.

This Prayer ended, I rested my Soul upon the anchor of hope. Then as I was kneeling, Gods grace appeared unto me, accompanied with another Lady, which I had not seen before. And after I had given her thanks for all her benefits, she delibered me this Lady named Perseverance, to continue with me, charging me to keep her with me, if I meant to be a Citizen of Heauen. For (said she) all other vertues without her are as nothing to win heauen: For it is forgotten; who so perseveres unto the end shall be saved. And therefore if thou wilt be saved thou must continue. Hereof we haue many Examples in the holy Scripture, but I will only touch two. When Saul was first anointed King of Israel, he was as lowly as the child of one year old, but he continued not above two years in his goodnes: For after he had once put Perseverance away, he became evil, and grew to be a cruell Tyrant: insomuch that he slew many of the Lords Priests, and persecuted good David. But what was his end? He was banquished of his Enemies, and being given over of God, he killed himself upon the Mount Gilboa. Again, touching the same matter, Judas at the first when God made him an Apostle, was good and dutifull, but when he had put Perseverance away, he became a Chief, and by Cobetousness he betrayed and sold his Master Christ: and being forsaken of God, he became a Reprobate, fell into desperation, and with a Halter hanged himself. When I heard Perseverance say so, for fear lest the like should befall me, I desired the counsell of Good Understanding, to shew me the means how I might keep Perseverance alwayes with me, that in so doing I might not be deprived of the glorious City of Heauen. To which request of mine the good Permit Understanding, tending the safety of my Soul, and having a careful regard to all my Endeabours, did yield, and spake to me on this wise:

The third part of the Voyage

C A P. X.

Good Understanding sheweth the Knight how to keep perseverance alwayes with him,

M^y Son, the last point of thy Soules health (quoth Good Understanding) is to knowe how thou art now, without going back, which if thou desire, then must Perseverance never leaue thee, for if she forsake thee, then must thou needs lose the pleasures of Lady Vercues Palace, wherein thou art now. From whence if thou go back, thou shalt be sure to lose the ioyes of Heaben. Thou must therefore remain constant without wabering; the which to do, thou must by debout and continual prayer faithfully craue help of Gods grace. And to accomplish all this thou must remember three things: the first is, thy Life past: the second, thy life present: and the third, thy life to come. Those three considerations will encourage thee to stay where thou art, and as it were with a bridle will keep thee from recopling.

First, think what thou hast done befoze time, in following Folly, how thou libedst bairly, yelding to ebery vain concupiscence, whereby thou didst fall into the filth of sin, and endangeredst both thy body and Soul, & where hadst thou been, if Gods Grace had not taken compassion upon thee? Where be the Worldlings that would not be sorry for their sins? Where are they become? Are they not condemned to everlasting torment in Hell fire? Think then that sin doth greatly offend God: Think what punishment God hath ordained for sin, which makes Man an Enemy to God, and a friend to the Devil.

Secondly, think that at this present time thou art in Gods favour, by the means of his Grace, who made thee a child of God, and an Heir of Heaben, by Hope, so that now thy Conscience is quiet. Think what good Consolation thou hast receiued by debout prayers: think what spiritual instructions Gods Grace hath giuen to thee: think all the pleasures of the World are mingled with Sorrow: think that this World shall passe away, with all the pomps and pleasures of the same: think that the present Estate is the high way to Heaben, and so shalt thou keep perseverance.

Thirdly, think that the iust judgment of God is to come, which is, to the good to give Heaben, and to the euill Hell. Think thou must dye, and that at thy death thou shalt not receiue so good consolation, as thou hast had of Vertue and Gods grace. Think that at the death thou must leaue behind thee many Children: Goods and

of the Wandering Knight.

Now, whether thou do good or evil. Think that thou must go to a Region unknown, and to a place where thou hast never been : and if thou be found to have dyed in sin, without repentance, the Devils will attend to take thy damned Soul, and will carry it into the dungeon of Darknes, there to feel eternal torments. But if thou be found with Perseverance in the Palace of Vertue, millions of Angels will go before thee, and with great joy will bring thee to heaven.

I think upon the just judgment of God to come, when every one shall be judged according to his deeds. For God favoureth neither Kings, Princes, nor People, high nor low, rich nor poor, without respect of persons he will chuse the good, and condemn the evil, at the day of doom, when we must appear personally without excuse or exception before him: then every man must be his own Atturney when the last Judge at that day will shew himself terrible to the Perberse,, which have followed Voluptuousness, and have not heartily repented ; but will be gentle, mercifull, and good unto those that have been sorry for their offences. I think what torments the un-repentant shall suffer both in body and soul perpetually : whereas all such as have persevered in goodness to the end, shall receive joy, and the fulness of God and of Heaven. In such sort to persevere in goodness to the end, do thine utter endeavour, and thou shalt see that God will be ready with his grace, to arm thee with constancy in thy Christian purpose.

C A P. XI.

A protestation, which Good Understanding taught the Knight to make every day for the avoiding of temptations, and how he ought to humble himself before God, and what he should ask in his prayer.

M^y Son, alwayes I wish thee to keep perseverance with thee, by whom thou mayest avoid temptations, which would induce thee to sin, and force thee to forsake the true Faith, and also to transgress the holy Commandements of Almighty God. This to avoid, I wish thee every day to repeat the promises which thou hast made to God in thy Baptism, which follow thus in effect:

O Most high, most excellent, and holy Lord God, I protest that I will live and dye in the true Catholike and Apostolike faith revealed in the holy Word : and that I will do my utmost endea-

The third part of the Voyage

hour to keep thy holy Commandements, which heretofore I have wilfully and carelessly transgressed, wherefore I am sorry, and do heartily repent me for the breach of them : and in token thereof I make my Confession, saying :

I Believe in God the Father Almighty, maker of Heaven and Earth. And in Jesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, Born of the Virgin Mary. Suffered under Pontius Pylate. Was crucified dead and buried. He descended into Hell. The third day he rose again from the dead. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead. I believe in the holy Ghost. The holy Catholick Church. The communion of Saints. The forgiveness of sinnes. The resurrection of the body. And the life everlasting. Amen.

Then say, Lord God giue me grace, most heartily I beseech thee, without doubting to confess and belieue the articles of this my Christian Faith, and in the same to persevere to the end. And so rehearse the Ten Commandements of Almighty God, which are these :

The same which God spake in the 11 Chapter of Exodus, saying, I am the Lord thy God which have brought thee out of the Land of *Aegypt*, out of the house of Bondage.

1. Thou shalt have none other Gods but me.

2. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in Heaven above, nor in the Earth beneath, nor in the water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandements.

3. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltlesse that taketh his name in vaine.

4. Remember that thou keep holy the Sabbath day, six dayes shalt thou labour and doe all that thou hast to do : but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou and thy son, and thy daughter, thy

of the Wandering Knight.

man-servant, thy maid servant, thy carell, and the stranger that is within thy gates, for in six dayes the Lord made Heaven and Earth, the Sea, and all that therein is, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.

5. Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

6. Thou shalt do no murther.

7. Thou shalt not commit Adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy Neighbour.

10. Thou shalt not cover thy Neighbours house; thou shalt not covet thy Neighbours wife, nor his servant, nor his maide, nor his ox, nor his Ass, nor any thing that is his.

Then considering the tencour of that which thou hast said, crave grace at Gods hands to walk after his will, using the same prayer which Christ taught thee, and saying:

Our Father which art in Heaven, hallowed be thy Name. Thy Kingdome come. Thy will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evill, Amen.

Besides all this, thou must also most heartily humble thy self before God, acknowledging thy self a sinner, and that thou canst do nothing that is righteous: but if there be any goodness in thee either of Nature, or of Gods Grace, thou must freely confess that all comes from above. Repute not thy self better than another, but rather the least of all: If any despise thee, mock thee, or injure thee, suffer it not only patiently, but also willingly, and gladly, even for the love of God. For the scaling Ladder of Heaven is Humility, a full denying of thy self in worldly causes. Think not well of thy self for any thing that thou doest, hast done, or mayest do: but if thou hast any goodness in thy body, or in thy soul, be not ashamed to confess that it is not thine, because it comes not from thee, but of God: for from him indeed it proceeds. And when at any time thou findest thy self as it were left of God, and destitute of consolation, whether it be inwardly or outwardly, be not discouraged for it, neither think that God hath forgotten thee, but heartily Humble thy Self before

The third part of the Voyage

before God, putting all thy confidence in God, as in one that knoweth
 how to save his Elect. If thou receivest any blessing inwardly, as
 Wisdom, or any other gift, exalt not thyself in pride, neither dis-
 commend others that have not received of God such grace: but use
 that which thou hast to Gods glory. Again, if thou see thy Neigh-
 bour fall, take heed, Judge him not, but think, that God permits
 thee to see his offence for thy profit. Imagine thou wast never touch-
 ed with that crime, well, it is much, but yet thou hast been culpable
 in some other as bad, or else worse: upon this examination reform
 thyself: suppose thou art in no fault, thou must not therefore esteem
 thyself better than he that is in fault, knowing thou art of such a
 nature as he is, and made of the same stuff as he is, and therefore
 notwithstanding thy supposition, a sinner and offender, as well as
 he; so that both need amending. Be thou sure, that if God had pro-
 hibed no better for thee than thyself deserved, thou hadst committed
 the like offence, or else greater: and thank God for that he hath kept
 thee so, and pray for him that doth amiss, and is not yet converted.
 When thou seest a sinner only led to lose his life by Law, know that
 thou standest a sinner before God as well as he, although before the
 world thou be esteemed better. There is no School wherein a Chri-
 stian may so well learn to live well, as in the contemplation of
 Christs life and conversation: thou must oftentimes think on thy
 last end, as Death, Judgement, Hell, and Heaven, persevere in
 Prayer, so shalt thou please God, and not be loath to die. Remem-
 ber thy end (saith the wise Man) and thou shalt never sin: thou must
 often pray devoutly to God, and when thou wilt so do, thou must
 draw thyself from all affairs: for Prayer is a lifting up of the heart
 to God, and a private speech of the soul with God. If it be so, were
 there any reason, that a man should draw his cogitations from God,
 or rather (all outward business put apart) with all reverence to
 submit thy soul before him. All this notwithstanding, it is not for-
 bidden in all our affairs to pray and sing Psalms to Gods glory, and
 oftentimes with Tears to say the Lords Prayer, or any other Pray-
 er to that effect. And here by the way thou must understand, that the
 longest Prayer is not the profitablest, because of the multitude of
 cogitations of the minde, besides that thou must be devout, for the
 prayers which are done with devotion of the heart do profit, all
 other prayers are but vain, and to no purpose. If thou pronounce
 but three words as the Publican did, saying, God be mercifull to

me a sinner : or as the Canaanite said, O Son of David have mercy upon me, it is enough : Again, be not curious of thy tongue, nor fine in speaking : it sufficeth that thy heart speaks within thee, and thy tongue though but bleatingly, if unsainedly, it is well, as we read of Moses, and Anna, Samuels Porter.

Worldly goods superfluously thou oughtest not to ask, but necessarily, and with measure, for thy bodily health, and for the succour of the needy. If thou be sick, poor, or in aduersity, thou mayst ask Health, Riches, or Prosperity, so it be done to Gods glory. But if thy afflictions do more aduance Gods glory than thy prosperity doth, (peelding thy will to Gods will) thou oughtest to ask Patience, and say with a meek heart, Lord, thy will be done, and not mine. If thy senses be inclined to sin, be not dismayed, for there is a God, to whom if thou pray, he will by the power of his grace suppress that inclination. Therefore take courage when thou art tempted, ask help of God, saying, O God make speed to save me, O Lord make haste to help me : Lord God leave me not, but be my help, O thou Lord God of my health. Do what thou canst to resist the Devil, and he shall go from thee : approach unto God by Faith, and he will draw near unto thee by his Spirit : If the Devil assault thee, defy him, and make thy moan to thy Saviour, saying, Lord help me, and be with me. Do thou thy endeavour, and assure thy self that God will make thee strong, he will aid thee, he will ease thee, and in the end will set thee free from all vexations, placing thee in the Heauen of Heavens, the Portion and Inheritance of his Seruants. To this God, and to Iesus Christ, with the holy Ghost, be all glory, honour, and praise, world without end. Amen.

CHAP. XII.

The Authors Peroration or Conclusion to the devout Readers, or Hearers.

I Thank Almighty God of his goodnesse that I am come to the End of the Message of the wandring Knight : by the which thou mayest understand, that in following Folly and vain Voluptuousnesse, he forsook God, to the prejudice and hurt of his Soul, yea, to the danger of everlasting damnation. Here thou mayest learn that all voluptuous worldlings are the very Subjects of Sathan, and their earthly goods and worldly pleasures shall quickly consume. Thou art taught likewise what great clemency God used to him, drawing him by his grace from the sink of sin, wherein he was

The third part of the Voyage

was sunk : how he was led to the Palace of Repentance, and from thence to the Palace of Vertue, where by Gods grace he is now, and what goodnesse he hath found there, thou hast heard at large. The Lord grant us to land where he is landed, even in the Land promised to the Elect. Amen.

And now to conclude, I beseech your courtesies, that if any thing in this my labour mislike you, interpret the same to the best, and say nothing to my charge in the way of presumption : but commending my good meaning, and allowing my will, not to condemn, but to speak well and esteeme of this my Work, and to use it for thy benefit and edification, for the which end I made and compiled the same.

And now, I exhorte you all (in Christian love and charity) that if by Gods grace you be resident in Vertues Palace, to persevere and continue there to the end, humbling your selves before God, and alwayes trusting unto his goodnesse, not unto our own strength or merits : acknowledging also Gods grace, by the which you are as you are, and of whom you have that you have. Let all your confidence be in his mercy and in his goodnesse.

Furthermore, if any feel and perceibe himself out of Vertues Palace, by the means of worldly vanities, let him consider the great perill he is in, and speedily turn to repentance, with a contrite and sorrowfull heart, requiring pardon of God, and trusting wholly in the merits and passion of our Lord and Saviour Jesus Christ. Let him not be ashamed to acknowledge his sins, which if he do, he shall finde at Gods hands grace and mercy. And now I beseech our Lord God to giue us all Grace, to do according unto that which is here spoken, (for otherwise of our selves it is not possible) that leading a life acceptable and agreeable unto his holy will, we may in the end, after the Voyage which we have to passe in this world, see and enjoy, possesse and have the full fruition of that glorious city of Paradise, where true Blessednesse and perfect Felicity dwelleth, even in the Habitation of God Almighty : unto whom be all Honour, Glorie, Power, and Dominion, for evermore Amen.

F I N I S.

